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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E., EDITORS PRO TEM. BOSTON, SATURDAY, SEPTEMBER 24, 1842. VOL. XXI.—NO. 39

RELIGIOUS MISCELLANY.

We cheerfully comply with the request of a correspondent to insert the following notice of the Massachusetts Colonization Society in our paper. We regret that it was not received in season for our last week's number. We cannot but regard the enterprise of African Colonization, as among the most important of the benevolent efforts of the age, 'eminently adapted to promote the best interests of the African race' and we trust that the recent movements of the Massachusetts Colonization Society may tend to awaken throughout New England a deeper interest in this great object.

MASSACHUSETTS COLONIZATION SOCIETY.

The managers of the Massachusetts Colonization Society are much impressed with the importance of securing public attention, generally, in this State, and throughout New England, to the character and necessities of the American Colonization Society, an Institution which they regard as operating benevolently in various directions, and eminently adapted to promote the best interests of the African race. While in their view this Society tends to promote humanity towards the slaves, and a disposition to emancipate them, it is especially designed to elevate the character of our free people of color who may avail themselves of its aid, by placing them in circumstances most favorable to the development and exercise of their powers, and through their exertions to suppress the African Slave Trade, and introduce among the numerous and barbarous people of Africa our arts, laws, and Christianity. When it is considered that under the auspices of this Society, with little assistance from Government, in the short period of twenty years a Colony has been planted on the African Coast, embracing several thousand persons of color, some two thousand of them liberated slaves, exhibiting a free and well established government, administered by the Colonists themselves, with schools and churches, judicial tribunals and a periodical press—a colony which extends its authority and influence along nearly three hundred miles of coast, and for quite a distance into the interior, which has exerted all its power against the slave trade, banished it from every region subject to its laws, and received under its protection a large number of the native population; that it has opened a wide and effectual door for missions, and gathered several hundred barbarians into the fold of the Redeemer, it would seem difficult for the religious community to deny or resist its claim to their support. That in the progress of the enterprise of Colonization, errors may have been committed, that little has been effected compared with what remains to be done, and that the colonists have the imperfections of men may be admitted, without affecting seriously the merits and grandeur of the scheme.

A plan to which ingenuity can offer no objection, or a community perfect, are not to be found, and if we are to do nothing for Africa, unless in a way and by means liable neither to error, fault or defect, we must abandon forever the hope of her relief by human exertions. But if, on the contrary, it be clear to reason, and proved by experience, that the free descendants of Africa, in this country, and those who may be made free, acquainted with our institutions, and animated by the spirit of our holy religion, are especially qualified to become teachers and guides to their ignorant and perishing African brethren—that they gain for themselves, by colonization, privileges and blessings hitherto unattainable, and as is but too probable long to be denied to them in this country, what benevolent mind must not rejoice to witness their voluntary departure for the sublime purpose of building up a free commonwealth and the church of the living God in the land of their ancestors, still exposed, as for centuries, to the most cruel outrages; robbed annually of half a million of its inhabitants, the abode of the worst vices, and the most debasing superstition. The colony of Liberia has already within itself the elements of a well-ordered, permanent and increasing existence. It has passed through trials, and, probably, its greatest dangers. With the aid of its friends in this country, and the favor of Providence, we may look for its sure advancement, in future, in numbers, prosperity and influence. Like other colonies in their early periods, it needs additional select emigrants, and more capital, and is exposed to many adverse influences, yet its inhabitants are not insensible to their responsibilities, and not discouraged. They maintain a high character, as a moral and Christian people, in the judgment not only of Americans but of intelligent foreigners who have visited them. They are the friends of temperance, of law and order. They have been in earnest in their endeavors, and made generous sacrifices for the extinction of the slave trade, and the instruction and protection of neighboring African tribes. They present a strong claim to our sympathies, and to the assistance of all humane and Christian men.

The American Colonization Society has within a few weeks, despatched to Liberia a select company of 234 emigrants, most of them emancipated slaves, from many different states, and nearly all well qualified, by their habits, and many by their religious character, for usefulness. Though well informed of the nature and difficulties of their enterprize, not one shrunk back from the great work, but left our shores with resolution, faith, and hope. Thousands of others are waiting to follow them, whenever means can be obtained. But the Society has incurred heavy expenses, and needs greatly increased resources. It is an institution commending itself to the conscience and hearts of every section of our union, and to the benevolent of every political and religious creed. The cause in which it is engaged is of universal interest, and while dependent at present upon the donations of individuals, is, in the view of the undersigned, justly entitled to the countenance and to a reasonable support from the governments of the country.

J. V. C. SMITH, *Chairman.*
WM. M. ROGERS, PARSONS COOK,
WILLIAM HAGUE, G. W. BLAGDEN,
HENRY EDWARDS, B. B. EDWARDS,
LYMAN COLEMAN, ALBERT FEARING,
Managers of the Massachusetts Colonization Society.

WHAT CONSTITUTES A MAN A CHRISTIAN.

To those who feel themselves placed in a condition where their acceptance with God is made to depend on their own endeavors, it must be a question of great interest, what are those doctrines, without a belief in which, one has no well-grounded claim to the name, privileges, and hopes of a Christian? To this question it is our present purpose briefly to reply.

We would in the first place lay down the principle, that nothing can be required to be believed which is not plainly and clearly taught in the Scriptures,—so plainly and clearly that no man with common understanding and attainments can, with faithful study, fail of discovering them. To require more than this would be inconsistent with the goodness and justice of God. No matter if a particular controverted doctrine be taught in the Scriptures, yet if it be so taught that it can be discovered only by the learned and studious, surely the belief of it cannot be essential to salvation. For as by far the greater part of mankind are necessarily not learned and studious, they would thereby, however pious or worthy, be shut out from the means and the hope of salvation. The conditions of salvation would thus be made such as they are utterly unable to comply with. It will be readily admitted, we presume, that such conditions cannot be required by a just and merciful God. That instructer would be arbitrary and unjust who should punish a scholar for not getting a lesson which he is unable to learn. It would be cruel in a parent to chastise his child for omitting a task which he had not power to perform. And would it be less arbitrary, cruel, or unjust in God, to establish conditions of salvation with which not one half of his rational creatures can comply? Surely not. If any one should propose to us a splendid reward on condition of our executing a commission which was manifestly beyond our power, we should think he was mocking us. And shall we attribute such conduct to the supremely Just and Good? As God will not be mocked by any one, so he mocks no one. He will not require impossibilities. We are unable to find the doctrine of the supreme Deity of Jesus Christ taught any where in the Scriptures. Many other sincere and candid inquirers, learned and unlearned, have been unable to find it there. We conclude then that this doctrine, whether true or false, cannot be essential to salvation, since many sincere and conscientious inquirers have been unable to discover it. The same may be said of all the doctrines about which Christians differ. But it may be asked, will not the same reasoning apply to the deist who rejects all revelation? We reply that we can hardly conceive that a man who candidly and faithfully examines the evidences of Christianity, should doubt its truth. But if such a man could be found, who, at the same time, acknowledged the principles of natural religion, obeyed the dictates of conscience, and did what he believed to be his duty, we believe it to be inconsistent with the principles of divine justice and benevolence that he should be condemned.

Having laid down this general principle, that God will not require the belief of any doctrine which is not plainly and clearly taught in the Bible, we proceed to inquire if the Scriptures themselves do not somewhere inform us how much it is essential for us to believe,—what doctrines and truths we must admit, before we can be entitled to the name, privileges, and hopes of Christians. We believe that in many places, they give us the most explicit and satisfactory information on this point.

The first passage we would adduce is 1 John, v. 1. 'Whosover believeth that Jesus is the Christ, is born of God.' This is the confession of faith which an apostle prescribes. According to him, whosoever has an active, practical faith in the messiahship of Jesus Christ, is a true disciple. He has experienced a new birth, far more glorious than the natural birth—a spiritual birth,—a birth of God. This is a plain, intelligible declaration, and admits of no other interpretation than that we have given it. But let us see if this be confirmed by other Scriptures.

The next passage to which we would refer is John, xx. 31, wherein the evangelist states the object he had in view in writing his gospel. 'These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.' If then the main object of John in writing his gospel was to establish the doctrine of the messiahship of Christ, are we not authorized to affirm, that whoever believes this, whatever opinions he may hold in connection with it, is entitled to the name, privileges, and hopes of a Christian? And is not this conclusion confirmed by the last clause of the verse, in which the Apostle declares that those who believe this doctrine may have life, that is, happiness through Christ.

We will now consider the conversation which passed between the jailer on one side, and Paul and Silas on the other, as recorded in the sixteenth chapter of Acts. The jailer earnestly inquired of them what he should do to be saved? Their answer shows satisfactorily to our mind that they understood him as inquiring respecting his future salvation. Otherwise their reply was irrelevant. But however this may be, the reply clearly shows what doctrines they deemed essential. 'Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.' If they had regarded any other doctrine than the messiahship of Christ essential, now was the time for them to have declared it, for their omitting to do so might lead the jailer into a dangerous mistake. Their neglecting, under these circumstances, to name any other, is satisfactory evidence to my mind that they knew no other.

From this conversation, we will turn to a passage in Paul's epistle to the Romans, x, 9. In the beginning of the chapter he had been expressing his wishes for the salvation of his countrymen the Jews, and in the ninth verse he proceeds to state what he considered to be essential to salvation. 'If thou shalt confess with thy mouth the Lord Jesus,' or as it may be better rendered, that Jesus is the Messiah, 'and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved.' This declaration is the same in substance with that which he had made to the jailer.

We will adduce but one passage more, and that shall be a conversation of our Savior himself with his disciples. It is in the sixteenth chapter of Matthew. The conversation began by Jesus asking his disciples, 'Who do men say that I, the Son of man, am? And they said, some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, but who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, blessed art thou Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.' Observe what was the remark of Peter which called down this fervent benediction from his revered master. 'Thou art the Christ, the Son of the living God.' The Savior approving his answer, immediately promises that on him as a corner stone, he will build his Church. The belief of this one truth was all that he required. With these passages the whole of the New Testament agrees. There is no passage in any of our Lord's recorded discourses, or in those of any of his Apostles, or in their epistles, which requires a belief in any thing more than this. This is the great fundamental truth of Christianity, that Jesus is the Christ, the accredited Messiah, the Savior of the world, the only begotten or best beloved Son of God. Whosoever believes this, and acts according to it, has a right to the name of a Christian.

We shall not be understood, of course, as intimating that this doctrine alone constitutes Christianity. That includes much more. It comprehends the precepts, the instructions, and the commands of Jesus and his Apostles. Whoever acknowledges Jesus as the Messiah will regard these to be binding upon him. He will receive the Bible which contains them as the only sufficient rule of faith and practice. In these particulars, all who profess to be Christians will agree. But when they come to the interpretation of the Scriptures, then they become divided. One deduces from it a particular set of doctrines; another deduces quite a different system of belief. Now what we mean to say is, that if our neighbor interprets the Scriptures differently from us, we have no right to say that he is not a Christian because he does not believe as we do, nor on the other hand, has he any right to say we are not Christians, because we do not believe as he does. We both acknowledge Jesus to be the Messiah. We both receive the Bible as containing the revelation he came to make to mankind. We have both used the best of our judgment in trying to understand it, but we have come to different results. But since each of us is fallible and liable to mistake, neither of us has a right to say to the other, 'I know I am right, and you are wrong.—I am a Christian, but you are no Christian.' The most which one can properly say to the other is, 'I believe you are a *mistaken* Christian.' As both of us are imperfect as it regards our characters, so both of us are probably mistaken in some of our opinions. In such circumstances, the dictate of common sense is mutual toleration and mutual charity.

If the doctrine we have been endeavoring to establish be true, it will follow that no man has a right to set up any other standard of religious truth, than is contained in the Bible. The Bible, and the Bible only, is, or ought to be, the religious guide of Protestants. Nor has any man or body of men authority to say to others, 'if you do not receive our interpretation of the Scriptures, or that of the early reformers, or that of the Westminster divines, you are not Christians!' Such a course would be alike repugnant to reason and Scripture. We reprobate as both unjust and unchristian the practice of requiring assent to a human formulary or creed as a condition of Christian fellowship. We object not that others should hold views different from our own. We object not that they should freely express them in the form of a creed if they desire. But we do object to their requiring us to assent to it, before they will hold Christian communion and fellowship with us. We do and must complain if, when we decline assenting to it, they say to us, 'away with you, you are not Christians.'

Let it not be said that we are making differences of religious opinion of no importance. We do believe them to be important. We believe that truth, especially religious truth, must have a much better tendency than error. We believe that one may be a more perfect Christian with correct views than with incorrect ones. We believe that errors are held by some Christians, which, were they not counteracted by the truths with which they are associated, would have a very pernicious tendency. We prize the peculiar religious sentiments which we hold, because we believe them most consistent with reason and Scripture, and most favorable to virtue; and because they teach us to cherish towards all a kind and liberal spirit. Believing them true, we would that they were universal. What we have asserted and maintained is, that a belief in any of those points about which Christians dispute is not essential to salvation or acceptance with God. If it were otherwise, what would become of sincere, though unlearned inquirers after truth? And though we have said that we regard difference of opinion on points of doubtful disputation of some importance, yet after all, it must be acknowledged that those doctrines of the Gospel are by far the most important which are the most plain, the most simple, the most practical, and about which, of course, there is least dispute. All agree that it is their duty to love God and to love their neighbor as themselves. If these duties be faithfully discharged, all other differences will be of comparatively little moment.—*Unitarian Advocate.*

LET YOUR MODERATION BE KNOWN TO ALL MEN.

No virtue, no one of the Christian graces exists in perfection unless it is modified and controlled by some other virtue or grace. The measure, the test, the utmost effort, the last finishing touch of the truest excellence, is to be found only in perfect moderation.

The soul is capable of a various action; or, in popular language, it is composed of various faculties. If one of these faculties were to absorb all the rest, if one kind of action were to take place of all others, the result would be, not a soul with the fair proportion in which God made it, but a monstrous deformity of the soul. As with the faculties, so it is with the virtues of the mind. Were any one, however excellent, to swallow up all the rest, it would not be a virtue, but an excess, an excrescence, a deformity. The plant, the tree, or the organized body, where one secretion, one branch, or one limb, should absorb all the vital juices and energies to the withering and decay of every other part, would present a just picture of such moral deformity.

That true proportion of the virtues, which I shall attempt to illustrate in this discourse, has never been perfectly exhibited on earth, but in ONE EXAMPLE. The most vaunted models of human excellence have too often been but the splendid excesses of ambition, genius or learning. And, indeed, the most remarkable piety and philanthropy have often owed their celebrity, in a degree, to their extravagance. In short, some power or passion of the mind, disproportionately developed and exalted to an undue prominence, makes what is often denominated a great man, or a great Christian; but a man, a Christian, nevertheless, of great faults. The passion, that has shot up into a luxuriant growth, has overshadowed other passions, and taken away that strength of the soil, by which they also should have grown. Thus, in the pride of talents, some men have neglected humble acquisitions and offices. Under the impulse of genius others have become wayward, extravagant, irritable and useless. In the fervor and joy of the social affections, many have forgotten their Maker. In the zeal of philanthropy, men are liable to overrate particular objects, and censoriously to condemn those who do not go along with them. In the confidence of piety not a few have seemed to forget the rights and feeling of society around them. There has been on earth but one perfect example.

Nay, this state of things, though resulting from human infirmity, not only exhibits many errors, but it has tended to set up maxims of error. The real nature of some virtues, and the proper union of others, are lost sight of, in the common estimates of character. The ancient mistakes,—by which meekness was confounded with meanness, and humility with debasement of spirit,—are not yet done away. We do not look for great things from mildness and calmness, and yet these are ingredients of true power—these are characteristics of the power that is Almighty. We do not yet understand that the mightiest principle in the universe, that which exercises the most sovereign control over rational beings, is kindness. We do not yet understand that pride and courage, in the ordinary sense of these terms, are the most poor-spirited things in the world.

The age full of that crude earnestness, which is called excitement, the time full of religious dispute, the world full of zealots and partisans, is not yet prepared to understand the truth, the well-proportioned, the simple and sublime truth. If a man is called zealous, no one can think of him as being calm. If he is said to be serious, it does not occur to us, that he may be cheerful. If he is meek, then he is not accounted to be resolute; if gentle, then not inflexible; if sound and staid in judgment, then not ardent in feeling. And, indeed, these estimates, it must be confessed, arise from the ordinary and prevailing forms of character around us, though they take for for granted an absolute incompatibility of qualities in the character which is not true.

It is desirable, then, for the purpose of setting up a just standard in our minds,—it is desirable for our own improvement, that we should consider the entire compatibility in a perfect character of all the qualities that form it—the entire compatibility and harmony of those qualities which appear to be the most opposite and irreconcilable.

The precept of the Apostle requires moderation. It may serve to show how familiar to his mind was this compatibility of opposite qualities for which I contend, to observe that the exhortation which immediately precedes our precept is one of a very fervent character—one, indeed, which our precept seems evidently introduced to control and modify. Rejoice in the Lord always, is the exhortation—and again I say rejoice. Let your moderation, this is the controlling principle—let your moderation be known to all men. But is the moderation designed to lessen the joy? Is it designed to restrain the true, legitimate, sacred joy? By no means. Rejoice always, and again I say rejoice; but give not way to a wild, tumultuous, inconsiderate extasy. And why? Because a wild, tumultuous, inconsiderate extasy is not the real, rational, strong, and steadfast rejoicing. True joy is the offspring of thought. Deep joy is ever mixed with deep reflection. When it goes to excess, it becomes a weak, shallow, animal fervor. It is 'a sober certainty of bliss' which religion offers to its votaries. It is a strong, deep, soul-sufficing joy. This is not inconsistent with moderation. This implies moderation.

But now let us consider more particularly what moderation is. It is opposed, not to excess of joy, only, but to excess of all kinds. What, then, is moderation? It is commonly considered as a very tame quality. A man of great moderation is judicious, sound, discreet; but not a man of lofty gifts and powerful energies. This is the common language; but I deny that the common language accords with the true theory of moral and intellectual greatness. What, then, I ask again, is moderation, in its loftiest character? It is self-control. It will indeed be a higher or lower virtue, according to the weakness, or strength of the mind in which it dwells: according to the powers it has to master. But it is the mastery over all. It is the strong self-control of the most powerful and impassioned minds, of the most glowing, energetic spirits.

It is, indeed, an essential quality of true genius, of true sensibility, of true religion. It is, I am inclined to think, the precise quality which distinguishes the loftiest forms of these several characters, from all inferior forms. Genius, without it, is wild; sensibility, wayward; religion, extravagant. It is the control of all impulse, energy, feeling, passion, and thought. It must then be a powerful principle. It brings all the elements of the soul into harmony; it binds all; it is the key stone of the arch; it is the crown of glory upon the radiant, but calm and 'even brow' of virtue.—*Dewey.*

THE BURNING UP OF THE WORLD IN 1843.

Mr. Miller's wild, fantastical scheme is not to be received, unless,

1. He can prove, that the 2300 days in Daniel mean years; which he cannot prove. The expression in Hebrew is not *days*, but *evening—morning*; and not 'evening *and* morning,' as in Gen. 1; whence some learned men conclude, that the evening and morning are to be taken *separately*, being 2300 in all.—meaning, that the evening and morning *sacrifices* should be interrupted, as they were, by Antiochus, 2300 times, or during 1150 days. Professor Stuart and other learned men, however, maintain, that the expression means literal, whole *days*, not years—although he admits, that there is no similar expression in the Bible. He asserts, that the period extends from Aug. 5, 171 before Christ, to Dec. 25, 165 B. C, when Judas Maccabæus *cleansed*, justified, restored, purified the temple—it being 2300 days since Antiochus *began* his aggressions on the priesthood and temple. The first explanation is most probably true; but Mr. Miller must overturn *both*, before his scheme can be received by a lover of truth.

2. Nor unless he can prove, that the 2300 days *begin at the same time* with the 70 weeks or 490 years; which he cannot prove. The chapters in which these two periods are mentioned, were written 15 years apart from each other; and each chapter finishes its own subject. The visions are distinct visions. Still another vision is mentioned in the 10th chapter. It is absurd to pretend that they begin at the same time.

3. Nor unless he can prove, that the 70 weeks begin in the 7th year of Artaxerxes; which he cannot prove. There were four decrees of Cyrus, Darius, and Artaxerxes, relating to the temple and Jerusalem. Mr. Miller, it seems, fixes on the 3rd decree; but the 4th is more likely to be the one intended in the prophecy. The 3rd decree may be read in Ezra, 7th chapter. It relates to the *temple*. But the 70 weeks (Dan. ix. 25) are to date from the decree, to restore and to build *Jerusalem*.' Now it appears, that Nehemiah (ch. xi. v. 5) asked leave to *build* the *city*. Accordingly Artaxerxes issued his decree in his 20th year. This is probably the decree referred to by Daniel; and Mr. Miller's theory is therefore unfounded.

4. Nor unless the 70 weeks end with *the death* of Christ; which cannot be proved. For Daniel says (chap. ix. v. 25) that from the decree '*unto the Messiah*, the Prince, shall be 7 weeks and 62 weeks,' or 69 weeks, or 483 years. If this relates to the birth of Christ, then it was nearly 5 weeks longer to his death, or 33 years added to 483, equal to 516 years. If it relates to his death, then his death was to be 69 weeks after the decree, and not 70.

5. Nor unless Daniel's years mean *solar* years of 365 days; which cannot be proved. At a later period, when the science of astronomy was improved, the Jews intercalated some days, or added a new month; but in the time of Daniel, it is impossible for Mr. M. to show, that the months were not months of 30 days, and the years of 360 days.

6. Nor unless the end, spoken of by Daniel, relates to the end of the world; which he cannot prove. Daniel speaks (ix. 26) of the *end* of the city and the *end* of the war; neither of these means the end of the world.

7. Nor unless he can prove that to *cleanse* the sanctuary, or Jewish temple (Dan. viii. 14) means the burning up of the world.

8. Nor unless he can prove that Anti-Christ or Popery is overthrown, and Babylon is fallen, when the Pope is still seated on his throne at Rome.

9. Nor unless he can prove, that the Jews have been converted, and the fullness of the Gentiles brought in, when neither event has taken place.

In the whole history of fanaticism, there is scarcely anything so wild and unfounded, and destitute of argument, as the scheme of Mr. Miller. His great map or chart, with pictures on it of the Image or Man of the prophetic vision, of rams, and horses, and beasts, and dragons, with long columns of figures, all ending with 1843, is not quite demonstrative *proof* that the world will be *burnt up* in 1843.

If Mr. Miller has persuaded any minister to embrace his theory, as they will be brought to shame next year, we would say beforehand to their people, if your ministers are humble and faithful preachers of the gospel, do not cast them away on account of their weakness of judgment in this particular. It may be a good lesson to them for the future, not to run after a new prophet or preacher of the marvelous.

And as to the good people themselves, who follow the scheme of Mr. Miller—when their delusion in a few months shall come to an *end*, we say to them; 1. Do not reject the Bible, when you shall find that you have been deceived by a false interpretor, a bold and presumptuous prophet. 2. Do not say that all religion is vain, because you have been deceived. Religion does not consist in beleiving that the world is to be burnt up in 1843. Read the New Testament, and learn from it the religion of the gospel. 3. If you are possessed with the love of the marvelous—if you *must* fix your eyes on pictures of rams, and dragons, and beasts—and must congregate in a great tent, instead of a convenient meeting-house—and must hear the loud and confident tones of some prophet—without doubt you will be able in 1844 to find a new prophet, equally learned, and wise, and confident, and disinterested with Mr. Miller; some Ann Lee, or Jemima Wilkinson, or Cochran, or Joe Smith, or Matthias, the prophet; or Mr. M. will be able to assure you, that he had made a *mistake* of a few years; and fixing on a new period, you may be able to go on still under his guidance. However, it may well be worth a little inquiry by every man of good common sense, whether he will not be wise to content himself with his own faithful preacher, of whatever denomination, instead of running after a wandering modern prophet—such as was never appointed and cannot be approved by the Great Head of the Church.—*Springfield Gazette.*

USES OF ECCLESIASTICAL HISTORY.

The minister must contend for the simplicity that is in Christ. He must preach the pure truths uttered by the founder of his religion. He must endeavor to form a just conception of these truths; he must separate them from human additions; he must labor to disengage them from the mass of error, by which they have been overshadowed and darkened in past ages. In doing this he must become a reformer. He must remould the Christianity of his day, and bring it back to its original pure elements, and thus in some measure take the attitude of a controvertist. He must combat false doctrines grown venerable by age. He must lay his hand, gently but firmly, on time-hallowed associations, and expose abuses sanctioned by prescription, and the authority of some as great names as have ever adorned humanity. This is the least pleasant part of his duty, but it is sometimes necessary.

In performing this task he will be compelled to make use of the lights of Ecclesiastical History, that part of it particularly denominated in madern times the history of dogmatic theology, or history of the doctrines of Christianity. He must trace the origin and progress of the corruptions, under which the simple truths of the gospel have been buried and well nigh extinguished. He must point out their source in human weakness, ambition, and selfishness, in superstition and false philosophy, in the modes of thinking foreign from the principles of the religion of the humble Nazarene, which the converts from paganism, from time to time, took along with them in passing over to Christianity, and unconsciously blended with the new faith; for they could not be expected at once to emancipate themselves from all their former modes of thought, and all the philosophical notions in which they had been educated. Such a result was not possible.

The advocate for the simple truths of the Gospel will find it indispensable sometimes to adopt this method, in order to meet the objections of his adversaries, for error is ever fond of intrenching itself behind the defences of antiquity, and the general belief of the human mind. To illustrate what I mean by an example, the Trinitarian asserts that his faith is old, that it was from the beginning, that it has always been the faith of Christians, and this fact, he argues, affords a strong presumption that it was taught by Jesus and his Apostles; for how else, he asks, can we account for its early and extensive prevalence? Now this objection is certainly entitled to a reply, and the answer must be sought in history. From this it is to be shown, that, appearances to the contrary notwithstanding, the doctrine formed no part of the belief of the primitive church; that it is clearly to be referred to the learned converts from heathenism; that the first distinct traces of it, found in any Christian writing of acknowledged antiquity and genuineness, appear in the Dialogue and Apologies of Justin Martyr, the earliest of those converts of whom we have any remains; that it had its origin in that confused mixture of the philosophy and traditions of nearly all nations, which, united with a spirit of allegorizing, and strongly tinctured with oriental mysticism, was taught in the schools of the Alexandrine Platonists in the second and third centuries, and with them passed into the Christian Church, where it received from time to time various modifications and additions, till it assumed the form, very nearly, which it has since retained.

I am stating nothing which is not familiar to you. I take this instance simply as illustrating one of the uses to which a knowledge of Ecclesiastical History may be appropriated. It assists us to explain other errors which have cast a dark shade over the religion of the Son of Mary. Thus we trace the doctrines of modern Calvinism back to the stern old African, the bishop of Hippo, who found the germs of them in Manicheism, of which he was for some years a disciple, before he became an orthodox Christian, and of which he always seems to have retained a certain taint.

The argument against Popery which proves most embarrassing to its supporters, if I may be pardoned an allusion to the subject here, is the historical one, because Popery esconces itself in what it considers as the strong hold of tradition. The Oxford controversy is but a form of the Popish and the combatants use weapons drawn from the armory of ancient Christian history. This controversy does not disturb us, in this vicinity, but there are parts of our country in which its influence is sensibly felt. It has rendered arrogant pretensions more arrogant; it has relighted a spirit of bigotry, and emboldened intolerance and exclusiveness.

A writer in a recent number of one of our Literary Quarterlies, circulated somewhat extensively, I believe, and enjoying some reputation, I allude to the New York review, expressly, and in so many words, condemns the right ('fancied' right he calls it) of private judgment and religious freedom, pronounces the principle of the Congregationalists 'arrogant dogma,' and contends strongly for the necessity of an authoritative church, and an authoritative interpreter of Scripture. These views connect themselves with the claims of Prelacy and the doctrine of apostolical succession, which have been of late urged with such frequency and obtrusiveness in portions of our country, from the pulpit, and in the leading Episcopal Journals, several of which are pledged to the support of the doctrines of the Oxford divines, that it has been found necessary to take the field, and already a goodly sized octavo, manifesting no little industry and research, has appeared, printed in this city, though written by a Presbyterian of the South, in refutation of these, as we are accustomed to consider, perfectly absurd and obsolete claims. The whole constitutes a phenomenon of little importance in itself, but yet, as Carlyle would say, noteworthy in this our nineteenth century, and in our republican America.

These are instances in which the uses of an acquaintance with Ecclesiastical History are manifest. True, the chief business of a minister should not be controversy. He may seldom be called to engage in it, perhaps never. He may preach what he conceives to be the unadulterated truths of Christianity, and never touch, if he can help it, on sectarian distinctions and differences. Still it is desirable that he should be able to defend his opinions when attacked. He will have more confidence in himself, and feel more at ease, and more self-possessed, in consequence of his familiarity with the past history of his religion, with the mode of its reception and administration by various minds and by different classes of Christians, with the foreign influences to which it has been subjected, and the traces they have left upon it, and which it still retains.—*Christian Examiner.*

THE TERM BOUGHT, AS APPLIED TO WHAT CHRIST HATH DONE FOR SINNERS.

1 Cor. vii. 23. Christians are said to be bought with a price. 2 Pet. ii. 1 Immoral professors of the gospel are said to deny the Lord that bought them. This language, taken literally, would place Christian redemption before us in the light of a bargain, of sale, purchase and delivery, of a mere mercantile transaction, and involve the greatest absurdity: yet it was by construing such passages literally that the notion of Christ's making satisfaction for sins was first introduced; and it is by continuing to take them literally that notion is still maintained. The above passages must be taken figuratively, or they cannot be made to agree with the general tenor of the gospel, as a system of divine grace: and if we compare them with other parts of the sacred writings, where similar forms of expression occur, the propriety of understanding them figuratively will be evident. A literal purchase supposes one who sells the thing purchased, as well as one who buys it; and the buyer gives a valuable consideration, something equivalent, to the seller, for the thing which he buys; what he buys and pays for he receives as his right, in a fair way of bargain, and every thing of free gift, or free favour, is excluded from the transaction. Christ could not buy sinners literally; because he received all things at the hands of his Father as a free gift, and the gospel is throughout a system of free grace, or favor; all its blessings are free gifts; nothing like a bargain, of mercantile transaction, appears in any part of it.

Besides, if Christ bought sinners literally, the question will naturally arise, of whom did he buy them? It seems this question did actually arise, when the notion of Christ's making satisfaction for sins was first thought of among Christians, and the most general opinion was that Christ paid the price of our redemption to the *devil*. Dr. Priestley observes (in his History of the Corruptions of Christianity), that Origen was clearly of this opinion. 'If,' says Origen, 'we are bought with a price, as Paul affirms, we must have been bought from some person whose slaves we were, who also demanded what price he pleased, that he might dismiss from his power those which he held. But it was the devil that held us. For to him we had been given over for our sins. Wherefore, he demanded the blood of Christ, as the price of our redemption.' Ambrose says, 'We were pledged to a bad creditor, for sin. Christ came and offered his blood for us.' Austin says, 'The blood of Christ is given as a price, and yet the devil having received it, is not enriched, but bound by it, that we might be delivered from his bonds.' Thus it appears that, when Christians began to talk of Christ's buying sinners literally, some distinguished writers among them thought it was of the devil he bought them: perhaps, they could not think of any other way of reconciling their literal construction of the passages we are examining with the scripture doctrine of salvation by grace. If sinners were bought literally, it must be either of God or the devil; to say they were bought of God excludes salvation by his grace; to say they were bought of the devil will shock the feelings of most Christians in the present day: there is no way of getting clear of these difficulties but by admitting that the language is figurative. The name, or similar forms of expression frequently occur in the Old Testament, and are admitted by our opponents to be used figuratively. Deut. xxxii. 6. Israel is reminded that Jehovah *bought* them; but

iterally, he received no price for them; it only means that he delivered them into the hands of their oppressors. Again, we read of *buying* the truth; of the people having *sold* themselves for nought, and that they should be redeemed without money; of *buying* without money, and without price. Who does not see that all such forms of expression are figurative? And why should we not construe them in the same manner when applied to what Christ hath done for our deliverance from sin and its effects? In the New Testament also, in several instances, such forms of expression are admitted, by all parties, to be figurative. Rev. iii. 18. Christ saith, 'I counsel thee to *buy* of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed;' but are Christians called to buy these things literally? does Christ sell the blessings of the gospel? By no means, they are only called to acquire the enjoyment of them, Acts xx. 28. God is said to have *purchased* the church; but of whom did *he* purchase it? surely not of himself; here the expression must be allowed to be figurative, and he can only mean that those who believed were become a peculiar treasure, or people, to God. 1 Cor. vi. 20. Christians are said to be God's property in consequence of their being bought with a price: it follows that God is there considered to be the purchaser; but had they been bought of him he must have sold them, of course his property in them would have ceased. The blessings of the gospel, and the gifts of the spirit, are, in the context, represented as the price with which they had been bought. The language is figurative; its meaning seems plain: God had acquired those who believed the gospel as a peculiar people to himself; he had done this through the gift of his Son, and of the Holy Spirit; consequently, they were bound to consider themselves as his peculiar property, and to devote themselves entirely to him. Now as a thing purchased is an acquisition made, and as whatever is given, or done, in order to such acquisition, may be fitly called a price; the apostle, speaking figuratively, says, 'Ye are bought with a price.' In this way must the language be understood when the Lord is said to have bought sinners.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 24, 1842.

THE LOVE OF MONEY IS THE ROOT OF ALL EVIL.

If ever there was a nation or a community of whom these words were true, it is our own. All the evils we suffer spring from the passion here denounced as bane ful, from our eager pursuit of that which alone makes any social distinctions among us,—wealth. We condemn not activity. It is our duty and destiny. God has appointed and he approves it. He has sent no man into the world to be idle. And it is the design of our Savior in all his instructions not to disparage worldly pursuits and employments, or persuade men to relinquish or neglect them, but to regulate them. He would not check the interest and activity of any well directed human industry. He would not encourage in any man criminal indolence, nor approve of that fantastical righteousness, which supposes that it draws nearer to God in proportion as it gets farther away from man and whatever interests and occupies the mind in this world. Righteousness, according to the Christian idea, does not consist in neglecting every thing in this world; but in selecting proper objects of attention, and in making these objects subordinate to the higher considerations of religion, and the welfare of the immortal soul. Unquestionably the great object of human pursuit is wealth, its attainment is the strong desire of almost every soul, and in most communities and with most individuals this desire is inordinate and excessive. The thirst for wealth overlays every thing else, and its unhallowed influence is felt, not only in the marts of business, but in social habits, customs and intercourse, in the halls of Legislation, in civil proceedings and enactments. In proof of this latter fact, we need look no further than our own country for evidences,—evidences as conclusive as they are humiliating. What has brought this country into the unhappy, and in some respects, disgraceful position she now occupies before the world? What is the secret evil influence that has pervaded much of our national and state legislation for these many years, making it often as base and grovelling in the passions it has called forth, as it has been weak and imbecile in its measures and policy? With these broad lands stretching around us, fertile in productions of every kind and quality, inexhaustible in resources, with no one to molest or make us afraid, no foreign foe to intimidate and overawe, no domestic despotism to depress or subjugate, no war, no pestilence, none of those evils in the construction of our civil institutions, and none of those terrible visitations in the dealings of providence, which sometimes bring calamity and disaster upon nations, but on the contrary with every thing in our natural position and civil institutions to make us, or at least favorable to our becoming the most prosperous nation on the face of the earth, why is it that under these favorable circumstances we are, in some particulars, far from prosperous, independent or happy? How comes it that we have placed ourselves in such an equivocal position, have brought all our affairs into such an unsettled state, such a confusion worse confounded, have shown such ignorance of what was for our own good and such an incapacity, to promote it, have been so uncertain in all our action, so vacillating in all our measures, and above all, have made it so doubtful what we mean to do, have thrown such suspicion around our integrity and good faith, that the name of an American, a citizen of the United States, has well nigh ceased to be, what it once was, a name of which a man might every where be proud, and carry with him as a secure and honorable passport throughout the world? Whence comes all this? The answer is easy? *Money! Money! Money!* —this is the root of the evil. This lies at the bottom of all our troubles. The unholy thirst to get rich and to get rich quickly, and the base fear that some laws will be passed, through the operation of which, those in some other occupations or some other sections of the country will get rich faster and more successfully than we, this is the secret cause of all our strife, in and out of Congress, in all our halls of legislation, and in the civil and social intercourse of life. This it is that blinds our eyes as a people, perverts our judgments, inflames our passions, keeps us in a perpetual turmoil, prevents the permanence of all laws, and the settlement of any principles of policy. Our paper is not the place to enter upon an examination of facts to sustain this position, nor do we propose to do it, though satisfied that such an examination would afford amply and melancholy proof that the position is true. This we do know, or at least feel, that since we entered upon manhood, some fifteen years ago, and felt it our duty as a citizen to take some interest in public affairs, we can call to mind little that has been done by the government of our country towards the accomplishment or furtherance of those higher social and moral objects, for which government is established. We can call to mind little in the direct action of the government through its laws, or in its indirect influence through the discussions character and conduct of many of those who have from time to time filled its offices, favorable to the spread of virtue and intelligence, sound morals and pure manners; but on the contrary, we can call to mind much that has been unfavorable to these,—much in the influence of every session of Congress, and often of State Legislatures, much that has tended to lower the standard of public opinion, morals and manners, to sap the foundations of integrity, encourage brutality of manners, exasperate and fan into fury party spirit, and sectional prejudice, and proclaim to the world that we are no longer a people disposed and determined to do justly, hold fast our integrity, and walk humbly with our God, with one another, and with the nations. And at the bottom of all this, we say, lies the love of money, the thirst for wealth, or for office, as a means of wealth. During all these years, hardly a question has been agitated or acted upon in our public counsels, that did not relate to money, the getting, the managing, the keeping of it, as if this were the sole great interest to be looked after and cared for. And even this question, the nation has shown itself incompetent to manage or settle. Every thing in relation to it is about as undetermined now, as it was when we first entered upon manhood. During all these years, the great question has been Bank or no Bank, Sub-Treasury or no Sub-Treasury, Tariff or no Tariff, and in respect to the latter, the cry has been nullification and disunion with it, and paralized industry, crippled commerce, and wide spread ruin without it. We leave it to the Statesman, the Politician, the Philosopher of this world, to look to some reform in business, some reform in legislation, some change of men or measures or policy, for the correction of all this evil. And we know not but some good may be done by remedies of this sort. It may be a fair question to consider. We cannot say that it is not. But this we do say, that behind all questions of this sort, far above and beyond them all, lies another and a more important question, a question the moralist and the Christian may ask, a question every man should put to himself, viz., not whether this or that form of Legislation will cause wealth to flow in faster and make our earthly treasure more secure, but whether we cannot and ought to check our excessive thirst for wealth, to trust in something else, to rest our hopes, to place our highest affections upon something else. We cannot doubt what answer Christian truth and duty require us to make to this question. Here is the point at which reform must begin in this country, and it is the best point too, because every individual can here help to carry forward the reformation. Instead of engaging in business, as most persons do in this country, simply to get rich and to get rich quickly, we must engage in it as an useful employment, as a means of honorable support to ourselves and our families, of the gradual attainment of competence and comfort for old age, and above all, as the instrument by which our intellectual and moral faculties are to be unfolded and purified, and a character of high, manly, Christian virtue formed. A wise and religious man may strive to obtain that middle station of opulence, which shelters him from the evils of poverty, but does not encourage luxury and indolence, nor pamper pride and vanity. Beyond this point, riches may not be an evil if they come, because they may be gratefully received and wisely used; but they are not to be pursued with impetuous eagerness, with the miserable toil, anxiety and care, which many devote to their acquisition. Here, as we have said, is the point for reform among us to commence. Laws and policy are comparatively of little moment. We would not undervalue these. They have their importance. We would have the one wisely framed, and the other deliberately adopted and steadily pursued. But they are comparatively of little moment. Whatever be our laws or policy, whether this or that man, this or that party, be at the head of our affairs, we can never become a truly prosperous, independent, and happy nation, till we cease to be the servants and the slaves of mammon, till we cease our contentions about wealth, and learn that there are higher and more worthy distinctions than those which it creates.

In the extracts from the correspondence of the American Bible Society, published for September, we find the following brief but touching narrative.

THE BLIND GIRL AND HER BIBLE.—*in France.*

At the last Anniversary of the French and Foreign Bible Society held in Paris, the Secretary related a fact which had been mentioned to him by one of his friends, and which shows well the goodness of God in teaching a poor blind girl how to read the Gospel, even without the help of her eyes or fingers.

'That interesting person who now lives in a village not far from my house, writes that Christian friend, had lost in her early age the little sight which the bad conformation of her eyes had left her after birth. Her parents, however, had succeeded, while she was yet a child, to make her discern her letters by the use of very large characters; but for a long time past she had not been able even to distinguish the letters of the largest show-bills. She can hardly now make the distinction between light and darkness. Gifted with intelligence and skill, she rejoiced when she learned that God had put it into the heart of some pious men to offer his word to the blind; and, as soon as I was enabled to procure for her the Gospel according to St. Mark, issued from our presses, she began to study it alone with great earnestness. After a few days, she could, to my astonishment, read about a page; but she was greatly discouraged on account of the slowness of her progress. Her means are very limited, and, obliged to work for her living, she does a little of every thing. Alone, in a small chamber, which she rents, she attends herself to all the necessaries of her life, and cultivates even a little piece of ground, out of which she contrives to raise some vegetables. All this obliterates her sense of touch, which therefore is far less delicate than that of other blind, who less skilful or in easier circumstances, are not obliged to have recourse to this manual labor. One day the idea crosses the mind of this poor girl that the sensibility of her fingers would be excited were the skin taken off; and immediately (such is her desire to read, and chiefly to read the word of God, which he has taught her to love,) she takes a penknife and begins to skin off the ends of her fingers. But alas! sensibility excites pain; her touch is not improved, and soon the sores which succeed to the thick skin which she has tried to scrape off, become for our poor sister an insurmountable obstacle to the pursuit of her study. She tries yet, however, but in vain; she must now give up. In a moment of despair she takes up the book, and pressing it against her lips, wetting it with her tears, thus addresses it, *'Farewell, farewell, sweet word of my heavenly Father, food of my soul! I must part with thee!'* But what is her surprise! her lips, more delicate than her fingers, have discerned the form of the letters; she reflects, she tries—at last she cannot doubt any more; she has certainly read, *'Gospel according to St. Mark!'* Her soul, overflowing with gratitude, pours out her thanks before the throne of her Father in heaven. She lies down to rest. All night she perused with her lips the holy book, and every where she discovers in a few moments not only the form of the letters, but also the sense of the phrases. Some days after I went to see her. I tied a handkerchief over her eyes, to be sure that she could not see; and the book being open she read, spelling, but without making a fault. She now knows St. Mark by heart, or nearly so.

'After having read this, do you not hear the voice of the Lord passing, as it were over ages, to come and repeat to that poor sister these same words which he spake to Moses, saying: 'Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?' And now that the hour of deliverance has arrived for her, do you not hear her voice also exclaiming with that of David: 'O God, thou art my God?—When I remember thee upon my bed, and meditate on the in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.'

CORRESPONDENCE.

Barre, Sept. 17, 1842.

Dear Sir,—This town is 65 miles, in a north westerly direction, from this City, and forms a part of the County of Worcester. After a pleasant ride of a few hours by Rail Road and stage, you are set down without much fatigue, in this delightful village. A slight survey is sufficient to put one in possession of its most striking localities and features. The town is built upon high land, having for its centre a Common of a triangular form, from which, the streets are seen to radiate in every direction; east, west, north and south. On all sides both of the common and the several streets for a quarter of a mile in distance at least, are built and clustered together, the Town House, the Churches, the Stores, and the many large and tasteful dwellings which constitute this compact and thriving village. Beside those in the immediate village, this town has many large and noble farms, with which are connected some of the best and most extensive dairies in the Commonwealth. Being watered on the east by the river Ware, the enterprize of this people has erected upon it a number of cotton and other manufatories. Besides these sources of wealth and prosperity, they have here the manufacture of palm leaf, boots and shoes, carriages, &c., on a large scale, so that the total annual amount of all their manufactured products is not less than a half a million of dollars. The population, which seems to be a highly intelligent and moral one, is not far from 3,500. They have excellent public and private schools, and a High school, kept by Mr. Fisk, in the building formerly occupied by the Normal school.

The largest of the three churches in this town is the Unitarian, and standing on the north of the common, its front to the west, has for its sightly position, the entire base of the triangle. Its pastor is the Rev. James Thompson, D. D. This distinguished divine was a graduate of Brown University, in 1799, and after an adequate theological preparation, was settled over this Society in 1804, consequently, has maintained the ministry in this place for the exceedingly long period of thirty-eight years. Such a ministry deserves a most respectful notice, as creditable alike to the sound, eloquent and wise course of the Pastor, and to the discriminating, judicious and stable one of the people. The Society, notwithstanding two other churches have been erected in the place, is one of the very largest, having in its connexion, about 300 families. It has a large and flourishing Sunday school under the Superintendence of Mr. Clark S. Bixsby, in which also the Pastor is deeply interested, —for though advanced in life, he suffers himself not to lag behind any of the improvements and noble enterprises of the day, and thus maintains a strong hold on the affections of both the old and the young. Recently they resolved upon a Sunday School Celebration and invited the other religious Societies to join with them, which invitation was accepted. The celebration took place on the 16th inst., in the Unitarian Church. The day, unfortunately, was a stormy one, but the Church was well filled, especially with the children of the three Societies, some of whom came, —such was the interest excited,—the distance of four and five miles. The services were such as are usual on similar occasions. Rev. Mr. Brimblecome made the introductory prayer, the address was by the agent of the Sunday School Society, and the closing prayer by the Rev. Dr. Thompson. The usual singing by a fine choir. After the services, the audience proceeded to the Town House, the Hall of which was beautifully and appropriately decorated by the ladies for occasion. The tables were loaded with cakes, fruits and other edibles, of which the whole company portook. After the collation, the assembled company was addressed by Rev. Dr. Thompson, Rev. Mr. Brimblecome and Mr. Cool of Barre, and by Mr. Pray of Boston.

Throughout the services, both at the Church, and the Hall, there was the most eager and respectful attention to the several speakers; the children exhibited the utmost propriety and order, and appeared greatly pleased with the novel scene and purposes of the occasion; and none could have gone away without a deeper feeling of their responsibility as parents, as citizens, and as candidates for immortality.

Very respectfully, yours,

CORRESPONDENCE OF THE A. U. A.

Geneva, Kane Co., Ill., Sept. 8, 1842.

Dear Sir,—I write to acknowledge the receipt of another box of books and tracts. It came to hand several weeks since, but I have been so much engaged that I have neglected writing hoping for more leisure or more of importance to communicate. Perhaps you will think I am very busy to little purpose, or I should have enough to write about. I sometimes think so myself. But I find it a difficult task to turn the world upside down by the quiet course which I think it my duty to pursue. I have generally tried more to conciliate the feelings of those who differ from us in opinion than to stir up strife, and have dwelt more on the importance of personal religion than on speculative Theology. I have, however, been called to the defence of our views of truth occasionally by the attacks of others. Within a few weeks we have had a visit from the Rt. Rev. Bishop Chase, of the Episcopal church. He gave the people quite an *entertaining*, though not formal discourse on the Apostolic succession, representing the Episcopal church as the only true church, and all other denominations of Christians as branches that had cut themselves off from the great tree of Episcopacy, and *lay withering beneath it*, and in his paternal regard for the dear people he assured them that he was *their Pastor whether they would so acknowledge him or not*. He was followed by his son with a discourse on the divinity of Christ, in which it was asserted that Jesus Christ was the *Elohim* of the Old Testament, and the doctrine of the Trinity was mentioned as a fundamental doctrine of Christianity. The arguments were the same old stale reasonings. Nothing novel, except it were the unparallelled assumption and effrontery with which they were presented.

In my next discourse to the people I endeavored to show that if the doctrine of the Trinity is true, it is not a fundamental doctrine of Christianity, and it is possible for a man to be a Christian without believing it.

I have just been to attend a general meeting with Brother Walworth, near Pleasant Grove. His success calls forth great opposition. His appointment for the general meeting had been given out for several weeks previous, and his opposers rallied all their forces, and Trinitarians forgot their jealousies and united against the common enemy. Three or four general meetings were appointed in the vicinity, and the ablest men, that could be procured, were sent for and every effort used to draw away the people from attending the meeting of Br. W.; but notwithstanding all, our audience on Sunday numbered nearly 400. The preaching was generally aimed to enforce the importance of personal piety and practical godliness; only one discourse was preached on the doctrine of the Trinity, but it was one worthy of the occasion. It was delivered by Br. I. S. Bristol. Three received baptism at the close of the meeting and others presented themselves as candidates. I distributed during the meeting about 300 tracts and pamphlets, which will be read and passed from hand to hand, and, I trust, be the means of doing much good.

I gave Brother Walworth the 5 vols. of Channing's works, which were contributed by Miss Locke, of Templeton, with which he is greatly pleased. He is very anxious to procure Dewey's Practical Sermons, vols. 1 and 2. You will confer a favor on him by purchasing them and charging to me and he will pay me for them. If you have the opportunity to send them I wish you would do it. He also wants some of Greenwood's Hymns,—says if they can be furnished at a reasonable rate (50 cents a copy) he will use his endeavors to bring them into general use, and he thinks it can easily be done, especially in the principal villages. I have furnished him with some but he wants more to supply his society in Belvidere, half a dozen, at least. I dislike to trouble you with so many items and requests that will cost time and labor, but it is difficult for us to accommodate ourselves, and we have to beg assistance of those who have heretofore shown us favor. Those who wish to make their Christian Register a blessing to others as well as themselves, might, after reading, mail them regularly to some friend in the West. Could not the list which I furnished, or a part of it, be made out in this way? I received a letter from two ladies in Boston several months since, proposing to send the Register in this way and calling for names to send to.. The names were furnished and the papers are doing much good. They are kept in continual circulation by those who receive them.

With the highest regard, yours in the labor and hopes of the Gospel,

A. H. C.

THE OLDEST CHURCHES IN NEW ENGLAND, UNITARIAN.

We did not notice the following paragraph when it appeared in the Puritan. We cut it from the last number of the Watchman of the South.

OLDEST CHURCHES.

'The Unitarian apostacy has involved a large proportion of the churches, which were first organized by the first settlers of New England. In the Plymouth colony, the original churches were first in the apostacy; and the church in South Marshfield is now the oldest Orthodox church in that colony. And in the Massachusetts colony, the six first in order, of the time of organization, have gone; and the church in Lynn is now the oldest Orthodox church of the Massachusetts colony. All that were established before it, have despised their birthright, and are in hostility to the doctrines and religion of the Puritans, and of the Reformation.—*Puritan*,

We are happy to have the authority of the Puritan for the admission that a large proportion of the churches first organized by the first settlers of New England, are now Unitarian in sentiment. These churches, it seems, 'have despised their birthright and are in hostility to the doctrines and religion of the Puritans and of the Reformation.' Not so fast, Mr. Puritan. The birthright of these churches was *liberty* and *independence*, and it is because they have retained and used their birthright that they are now Unitarian. 'In hostility to the doctrines and religion of the Puritans and the Reformation'? By no means. It is because they have retained and carried out the great essential religious ideas of the Puritans and the Reformation that they have become Unitarian. The great idea of the Reformation was that the Bible, and not the Church was the highest authority in religious matters; that the Bible, interpreted not by the church but by the individual, was the source of truth, the guide to faith and practice. This was Luther's stand point. He refused to yield to decrees of Councils, the Bulls of Popes, or the authority of the Fathers. 'Confute me out of the Bible, convict me of error from that,' said he, 'and I submit and recant.' It was from this strong position, assumed by Luther before the Diet at Worms, that the humble monk triumphed over the assembled dignitaries of the church and the empire. It is the strong and true position of every Christian. Unitarians assume it. They say 'confute us from the Bible, and we submit.,' and their faith, instead of being in hostility, is in harmony with the great religious idea of the Reformation, the principle from which it springs, in harmony with the spirit and principles in which the first churches of the Plymouth and Massachusetts colonies were planted.

RECENT PUBLICATIONS.

An Address delivered at Lenox, at the anniversary of Emancipation in the British West Indies. By William E. Channing. Lenox, Mass: J. G. Stanley, 1842.

This address, though having an historical fact for its basis, embraces a general discussion of the great and momentous subject, which seems of late years to have exclusively occupied the mind and energies of Dr. Channing. In speaking of his immediate topic, the emancipation in the West Indies, he says:—

'When I look at this act, I do not stop at its immediate results, at the emancipation of Eight Hundred Thousand human beings, nor do I look at the act as standing alone. I look at the spirit from which it sprung, and see here a grand and most cheering foundation of human hope. I see, that Christianity has not come into the world in vain. I see, that the prophecies in the scriptures of a mighty change in human affairs, were not idle words. It is true, that Christianity has done little compared with these predictions. The corruptions of our age, who is so blind as not to see? But that a new principle, derived from Christianity and destined to renovate the earth, is at work among these various elements; that silently a new spirit of humanity, a new respect for human nature, a new comprehension of human rights, a new feeling of brotherhood, and new ideas of a higher social state, have been and are unfolding themselves, under the influence of Christian truth and Christian civilization who can deny? Society is not what it once was. Amidst all the stir of selfish passion, the still voice of Christianity is heard; a diviner spirit mixes however imperfectly, with the workings of worldliness; and we are beginning to learn the mighty revolution which a heavenly faith is to accomplish here on earth.

Christianity is the hope of the world, and we ought to regard every conspicuous manifestation of its spirit and power, as an era in human history. We are dazzled by revolutions of empires; we hope much from the rise or fall of Governments. But nothing but Christianity can regenerate the earth; and accordingly we should hail with joy every sign of a clearer comprehension, and a deeper feeling of its truths. Christianity truly understood, has a direct tendency to that renovation of the world which it foretells. It is not an abstract system, secluding the disciple from his kind; but it makes him one with his race, breaks down all barriers between him and his brethren, arms him with a martyrs spirit in the cause of humanity, sends him forth to be a savior of the lost; and just as far as Christianity is thus viewed and felt by its followers, the redemption of the world draws nigh. These views of religion are making their way. They dawn upon us not only in emancipation, but in many other movements of our age; not that they have ever been wholly obscured; but the rank which they hold in the Christian system, and the vast social changes which they involve, have not, until the present day been dreamed of.

All the doctrines of Christianity are more and more seen to be bonds of close, spiritual, reverential union between man and man, and this is the most cheering view of our time. Christianity is a revelation of the infinite, universal, parental love of God towards his human family, comprehending the most sinful, descending to the most fallen, and its aim is to breathe the same love into its disciples. It shows us Christ tasting death, for every man, and it summons us to take his cross, or to participate of his sufferings in the same cause. Its doctrine of Immortality gives infinite worth to every human being; for every one is destined to this endless life. The doctrine of the 'Word made flesh,' shows us God uniting himself most intimately with our nature, manifesting himself in a human form, for the very end of making us partakers of his own perfection. The doctrine of Grace, as it is termed, reveals the Infinite Father imparting his Holy Spirit, the best gift he can impart, to the humblest human being who implores it. Thus love and reverence for human nature, a love for man stronger than death, is the very spirit of Christianity. Undoubtedly this spirit is faintly comprehended by the best of us. Some of its most striking expressions, are still derided in society. Society still rests on selfish principles. Men sympathise still with the prosperous and great, not the abject and down-trodden. But amidst this degradation, brighter glimpses of Christianity are caught than before. There are deeper, wider sympathies with mankind. The idea of raising up the mass of human beings to intellectual, moral, and spiritual dignity, is penetrating many minds. Among the signs of a brighter day, perhaps the West Indian emancipation is the most conspicuous; for in this the rights of the most despised men have been revered.

There are some among us at the present moment, who are waiting for the speedy coming of Christ. They expect, before another year closes, to see him in the clouds, to hear his voice, to stand before his judgement seat. These illusions spring from misinterpretation of Scripture language. Christ in the New Testament is said to *come*, whenever his religion breaks out in new glory, or gains new triumphs. He came in the Holy Spirit in the day of Pentecost. He came in the destruction of Jerusalem, which, by subverting the old ritual law, and breaking the power of the worst enemies of his religion, ensured to it new victories. He came in the Reformation of the church. He came on this day four years ago, when, through his religion, Eight Hundred Thousand men were raised from the lowest degradation, to the rights, and dignity, and fellowship of men. Christ's outward appearance is of little moment, compared with the brighter manifestation of his spirit. The Christian, whose inward eyes and ears are touched by God, discerns the coming of Christ, hears the sound of his chariot wheels and the voice of his trumpet, when no other perceives them. He discerns the Savior's advent in the dawning of higher truth on the world, in new aspirations of the church after perfection, in the prostration of prejudice and error, in brighter expressions of Christian love, in more enlightened and intense consecration of the Christian to the cause of humanity, freedom, and religion. Christ comes in the conversion, the regeneration, the emancipation of the world.

A Discourse delivered before the Society of the Alumni of Harvard University, at their first Anniversary, August 23d, 1842. Being the close of the second century after the first class was graduated. By Joseph Story, L.L. D. Published by request of the Society. Boston: Charles C. Little & James Brown. 1842.

The formation of the Society of the Alumni, is an important event in the History of Harvard College, destined, we trust to exercise an important influence in reviving and cherishing in the breasts of all who have enjoyed its advantages, a deep interest in its welfare and prosperity. It was gratifying to see so large a number of the Alumni assembled on the first Anniversary of the Society, and we are glad that the appropriate address delivered by Judge Story on the occasion has been published. His topic was 'the dangers and difficulties and duties of scholars in our own age, and especially in our own country.' In speaking of the dangers, he says:

'If I were called upon to say, in one word, what constitutes the prominent danger of our day, I should say, that it is the tendency to ultraism of all sorts, and in all directions. In all ages there have probably been found among men of letters three distinct classes in opposition to each other. But never until our day have the lines of separation between them been so broad, and so sharply defined. These classes are,—The lovers of the past,—the devoted admirers of the present,—the enthusiastic prophets of the future. It is of course, that the world of letters, like the natural world, should appear under very different aspects and relations to each of these classes. The antiquarian dwells with intense pleasure upon the olden times, as at once their historian and eulogist. He lives, as it were, among the dead, and esteems it his highest privilege to remember the forgotten, and to chisel deeper the inscriptions upon the tombs of the renowned. He gathers us the dilapidated fragments with a holy reverence, and finds in each of them the ruins of a lofty mind, more precious because it is rescued from the remorseless hand of modern improvement, and speaks in its broken language, the voice of departed ages. On the other hand, the fond admirer of the passing literature of the day deems little else worthy of his notice, and contemplates former works, but as faded pictures, left to moulder on the walls, or at best, as serving to show the prejudices, or follies, or defects of taste of bygone times. And, again, the man of ardent temperament, regardless of the known and the tangible, casts his keen glances through the obscurities of the future, and prophesies the surpassing grandeur of the days to come, when new revelations of the human soul shall be unfolded, and new truths be proclaimed, which philosophy itself, in its boldest flights, has never yet dreamed of. He sees, that, after the lapse of nearly six thousand years, Man is but in the infancy of his being;—that he has learned little, which might not as well be forgotten;—that the light which have hitherto guided him, are not from heaven, but false and delusive phantoms, which have led him astray;—that he has yet to learn how to live, as well as how to die;—and that this instruction is to be sought, not in the meditations and writings of the great minds of other ages, but in the depths and communings of his own spirit.

Now, I say, that these three classes of opinions, which, to some extent, have probably prevailed in all the epochs of literature, have acquired an unnatural impulse and acceleration in our day, from the vast powers of a free press, and the concentrated influences of a wide-spread education. If this state of things is to continue; if these three classes of opinion are to flow on in separate, yet neighboring channels; if they are to divide and distract the public mind and conduct; it is plain, that there is no small danger to the cause of solid learning, sound religion and social institutions. Divide and conquer, is the cunning maxim of tyrants, in order to accomplish their nefarious purposes. But in the republic of letters the same rule must nourish factions at war with its safety and its advancement. In for example, the human mind, (as we are sometimes proudly informed,) has never yet grappled with the great truths belonging to its character and destiny; if neither history, nor experience, nor philosophy have hitherto even reached the vestibule those inquiries, which are to guide us in the business of life,—in the affairs of government,—in the principles of public policy,—in the development of national interests and resources,—in the foundation of morals and religion,—or (passing from these to less grave topics) if genius has never yet affixed the true value or importance to any of its own achievements in art, or science, or learning; and the mastery of its powers, as well as its means of excellence, are yet to be searched out, and unknown quantities;—then, indeed, as it seems to me, man has lived in vain, and disquieted himself in vain. We can give no pledges of success in our present efforts which former ages have not given. We can offer no securities, which may not hereafter crumble away, like the fabrics which they reared only to perish, or lie as monumental ruins, to instruct us in the meanness of the end, compared with the magnitude of the labor.

Considerations not less discouraging must arise, if either of the other two extremes of opinion are to possess an undue ing influence. The truth is, that the past is not every thing; nor the future every thing; nor the present every thing. The intellect of man is now neither in its infancy, nor in its decrepitude. Human knowledge,—whether it be for ornament or use,—for pleasure or instruction,—is the accumulation of the wisdom and genius of all ages, and is, like the ocean, composed of contributions from infinitely various sources, whose currents have mingled together from the beginning, and must continue so to do to the end of time. Sound the depths, as you may, they will be found not entirely the same, nor entirely different. The shoals and the quicksands may be removed from one side; but they have often only shifted to the other. The waters may have become more clear and transparent in some parts; but at the same time more turbid, and shallow in others. The general level has not materially changed in height or the current in breadth, although occasional tides may have ebbed and flowed with irregular and sometimes desolating power. In some places the alluvial deposits have buried the ancient landmarks; while in others they have been worn way, or submerged. So, in some measure, has it been with the history of the human mind. What has been gained in one direction, has been most simultaneously lost in another. That known of one age has become the obscurity of the next, and the lost of the succeeding. The favorite pursuits and studies of one age have sunk into insignificance or neglect in another. The value, as well as the interest, of particular researches has fluctuated with the passions, and the ideas and the fashions of the day. And while each successive generation has regained itself to stand upon the shoulders of all, that preceded them, and flattered itself with the belief, that it surveyed things with a more comprehensive power and a less obstructed vision, it has forgotten, that on every side there is a natural boundary to the intellectual horizon, at which every object becomes obscure, or evanescent; and that, just in proportion as we advance in one direction, we may

be receding from well-defined and fixed lines of light in the other.'

Second Annual Report of the Birmingham Unitarian Domestic Mission Society, with the Missionary's Address and the Proceedings of the General Meeting, held February 15th, 1842. London: John Green, Newgate Street. 1842.

We have read this Report with deep interest. The Birmingham Unitarian Domestic Mission Society has for its object, 'the diffusion of religious knowledge among the poor, and the general amelioration of their condition; and its means, the employment of a missionary to visit them at their homes, the assembling them together for the purpose of public worship, the instruction of the rising generation through the medium of Sunday Schools, and the distribution of the Holy Scriptures, books and tracts.' Here is a glorious and truly Christian object, the same with that of our own Benevolent Fraternity of Churches; and faithfully and successfully is our sister Society prosecuting its great work. Let its example stimulate and encourage us to be faithful in ours. The following extract from the Annual Report will give some idea of the character and condition of them among whom he labors. We intended to give an extract from the address of Rev. Thomas Bowring, but must defer it for want of room.

'One or two gratifying cases of disinterestedness among the poor, have lately come under my observation. A few days since, I called on a decent young couple, whom I had before seen, and with whom I had felt much interested. The man has but little work: he was educated in the Old Meeting Sunday Schools, and speaks most respectfully of his former teachers and friends. When I saw him, he was, Alfred-like, dividing his loaf with a beggar at the door. After some conversation, I offered him a ticket for coals, knowing that his means of support were very small. He replied—'I have at present some coals in the cellar, but there are many who have none nor the means of buying any: I am exceedingly obliged for your kind offer, but hope you will give the ticket to one in greater need.'—A woman in Thorpstreet, whose son's family is in great distress, was sometime since very short of work. Not knowing she was now in full work, I offered her a relief ticket, which she declined accepting, remarking that, 'being in work, she did not feel herself entitled to what was intended for the necessitous; but,' she added,' there is a poor family opposite, in much distress; I shall feel obliged by your giving them what you designed for me.'

'There is a poor, but respectable family in Essex-street, who have struggled hard to maintain a creditable station; but the man has been long ill, and is, I fear, in decline. He is a Scotchman, well-informed, but reserved in his manner: to me, however, he now unburdens his mind, and I humbly trust my visits have done good. He thanks me warmly for the interest I have taken in his welfare. I see him as often as I can, but he continually urges me to come more frequently. When in tolerable health, himself and wife attend our Sunday evening services. His thoughts are now much on his probable dissolution, and he is anxious regarding the consequences to his young family. 'It is not,' he said to me, 'the poverty, the rags, the destitution I so much fear, as the moral dangers to which they will be exposed.' The relief I have from time to time afforded him, has ever been most gratefully acknowledged. Surely the Mission is a real blessing to this poor man: it affords him comfort, sympathy, and consolation!

'An instance of self-denial on the part of a poor woman, deserves to be recorded. Her neighbour, a comparative stranger, was confined, under circumstances of more than common destitution: the poor woman alluded to parted with her only blanket to help the other, who had none! The sacrifice was great, and, like the mite cast into the treasury, it was her all.

CRIMINALS.

The annexed remarks from the London Morning Post, are such as any common observer must feel to be appropriate. Their application is as proper here as in England, though, perhaps, it might be libellous to discriminate and apply —

We have often thought that the tenderness shown by our law to presumed criminals is as injurious as it is inconsistent and excessive. A miserable beggar, a petty rioter, the wretch who steals a loaf to satisfy the gnawings of his hunger, is roughly seized, closely examined, and severely punished; meanwhile the plain common sense of our mobs, if not of our magistracy, has pitied the offender, and perhaps acquitted him. But let some apparent murderer be caught, almost in the flagrant deed of his atrocity; let him, to the best of all human belief, have killed, disembowelled, and dismembered—let him have united the coolness of consummate craft to the boldest daring of iniquity; and straightway (though the generous crowd may hoot and hunt the wretch with yelling execration) he finds in law and lawyers refuge, defenders, and apologists. Tenderly and considerately is he cautioned on no account to criminate himself; he is exhorted, even by judges, to withdraw the honest and truthful plea of 'guilty'—now the only amends which such an one can make to the outraged laws of God and man: he is defended, even to the desperate length of malignant accusation of the innocent, by learned men, whose aim it is to pervert justice and screen the guilty: he is lodged and tended with more circumstances of outward comfort and consideration than he probably ever experienced in all his life before; and if, notwithstanding the ingenuity of his advocates, and the merciful glosses of his judge, a simple-minded British jury capitally convict him, and he is handed over to the executioner, he still finds pious gentlemen ready to weep over him in his cell, and titled dames to send him white camelias to wear upon his heart when he is hanging.

Now what is the necessary consequence of this, but a mighty or fearfully influential premium on crime? And what is its radical cause, but the absurd indulgence wherewith our law greets the favored, because the atrocious, criminal? Upon what principle of propriety, or of natural justice, should a seeming murderer not be—we will not say sternly, but even kindly—catechised, and for his very soul's sake counselled to confess his guilt? Why should the *morale* of evidence be so thoroughly lost sight of, and a malefactor, who is ready to acknowledge crime, or unable, when questioned, to conceal it, on no account be listened to, lest he may do his precious life irreparable harm? It is not agonized repentance or incidental disclosure that makes the culprit his own executioner, but his crime that has preceded it: it is not the weak avowing tongue, but the bold and bloody hand.

We are unwilling to allude specifically to the name of any recent malefactor in connection with these plain remarks; for, in the absence alike of hindered voluntary confession and of incomplete legal evidence we would not prejudge—that is, prejudice a case. But we do desire to exclaim against any further exhibition of that morbid tenderness wherewith all persons are sure to be treated, if only they are accused of enormities more than usually disgusting; and we specially protest against that foolish, however ancient, rule in our criminal law, which discourages and rejects the slenderest approach to a confession, while it has sacrificed many an innocent victim to the uncertainty of evidence, supported by nothing more safe than outward circumstantials.

INSTALLATION AT NEEDHAM.

Rev. Mr. Maynard late of Hingham was Installed as Pastor over the first Congregational Society in Needham, Sept. 7.

The Council meet at 2 o'clock, P. M., at the house of Mr. H. Whitaker, chose Rev. Joseph Richardson, of Hingham, Moderator, who opened the Council by an impressive and appropriate prayer. At 3 o'clock, the Council repaired to the Church where the services were performed in the following order. Introductory Prayer, by Rev. Mr. Robinson of Medfield. Reading the Scriptures, by Rev. Mr. Bailey of Medway. Sermon, by Rev. Mr. Sewall of Scituate. Consecrating Prayer, by Rev. Mr. Richardson of Hingham. Charge, by Rev. Mr. White of Dedham. Right Hand of Fellowship, by Rev. Mr. Sanger of Dover. Concluding Prayer, by Rev. Mr. Bailey. The services throughout were exceedingly appropriate and interesting, and were listened to with devout attention by a large congregation.

CABOTVILLE.

The Church, built by the Unitarian Society of this village is nearly completed and will be Dedicated on Wednesday the 12th of October, at 10 1-2 o'clock, A. M. The Sermon, on the occasion, will be preached by the Rev. Dr. Brazer of Salem.

The Rev. John A. Buckingham, of Cambridge, has been invited to become the Pastor of the Society, and has accepted, and his Ordination will take place on the P. M. of the same day of the Dedication. The Sermon is expected from the Rev. Mr. Morison of New Bedford.

INSTALLATION AT SHERBURNE.

We understand that Rev. Richard Stone, has accepted the invitation of the Congregational Society in Sherburne, to become their Pastor, and that the Installation is appointed to take place on Wednesday, 28th inst. The Council will meet at the House of Mr. Lemuel Leland, 2d, at nine o'clock.

CHRISTIAN SABBATH.

We understand that the Rev. Dr. Edwards, late President of the Andover Theological Seminary, has entered upon a course of efforts to aid in promoting the universal observance of the Lord's day. The object is one of great importance to the welfare of our country, and we earnestly hope that the subject will receive the attention, and secure the co-operation of all classes of our citizens.—*Dai. Adv.*

DEDICATION.

A new church, recently erected by the Unitarian Society, of Vernon, Oneida Co., N. Y., was dedicated to the worship of Almighty God, on Thursday, the 8th inst. The Dedication Sermon was preached by the Rev. Mr. Storer, of Syracuse. We rejoice in the flourishing condition and prospects of the Society.

*** We have been requested to give notice, that, for the accommodation of the Sunday Schools,—the first bells of the several Churches, will ring forenoon and afternoon, on and after the first Sunday in October, at *an hour and a quarter before the second bells.*

☞ Gentlemen wishing the direction of their papers changed are requested to leave written notices at the Office, as they are quite liable, otherwise, to be mistaken or forgotten.

OBITUARY.

For the Register and Observer.

MRS. SUSANNA DORR.

Died in this city, on Monday morning, Sept. 19th, Mrs. Susanna Dorr, wife of John Dorr, Esq., aged 76. 'Blessed are the dead, who die in the Lord.'

We cannot permit the beloved subject of this notice, to pass from our sight forever, without recording our humble tribute to her worth. To those, who knew her, her memory will be precious. Her adorning, was not outward, but that inward adorning of the heart; even the adornment of a meek and quiet spirit, which, an Apostle has told us, 'is, in the sight of God, of great price.' She fulfilled all her domestic duties with a conscientious fidelity and a generous hospitality. As a Christian, her walk was close with God. She imbibed much of the spirit of the meek and low Jesus whom she honored, as her Master and Lord, and has gone, as we humbly trust and believe, to receive his joyful salutation, 'Well done, good and faithful servant.' Truly may the Psalmist's declaration be ascribed to her, 'I will wash my hands in innocency: so will I compass thine altar, O Lord.' From the altar, she loved to kneel at below, she has ascended to that, in the upper temple, of her Father, above—there to unite with the loved ones, which death has separated from her for a short season here, in ascriptions of praise, 'Unto him who sitteth upon the throne, and unto the Lamb, forever.

'Farewell dear friend! a long farewell,
For we shall meet no more,
Till we are raised, with thee to dwell,
On Zion's happier shore.'

GENERAL INTELLIGENCE.

Canada.—At the opening of the Parliament of Canada on the 8th inst, the Governor General has the following remarks, in his speech relative to the late treaty.

I rejoice that I am able to acquaint you that a treaty between Great Britain and the United States has been signed on the part of her Majesty, and since ratified by the Federal Senate, by which the important questions affecting this province and the United States have been adjusted. From this happy settlement, the ratification of which by her Majesty I hope soon to be able to announce to you, I augur the most favorable consequences to the province, in the maintenance of peace, the restoration of confidence, and the devotion of the undivided energies of its inhabitants to the internal advancement, and the development of the vast resources of the country. These have been among her Majesty's chief objects in the negociation of this treaty; and I am commanded by the Queen to state to you, that no wish is nearer to her Majesty's heart than that, under her rule and the protection of her crown, all her faithful subjects in Canada may rest in undisturbed peace; may feel themselves to be one people with their fellow subjects in the British Islands; and may increase in wealth, prosperity and contentment, founded on the possession and rational enjoyment of a free and essentially British constitution.

Obscene Books and Papers.—Several seizures have recently taken place in this city and in New York, of obscene books and prints; and individuals have been ind cted for being concerned in the publication of them. We quote the following account from the American.

Charles G. Scott and John Vandewater were tried in the Court of Sessions at New-York, on Wednesday, for publishing a most obscene and infamous paper, called the Flash. They were both found guilty and will be sentenced to-morrow George B. Wooldridge was also tried for publishing another equally infamous sheet, called the Libertine; his Counsel admitting the publication, but defending him on the ground that the indecency of the paper must be proved by witnesses, and that it was not the business of the jury to read over and pronounce upon the character of the paper. The District-Attorney argued that it was not necessary to prove the paper to be indecent. The mere reading of it or even the title itself was sufficient. The accused was found guilty, and will receive his sentence to-morrow.

Iron and Coal.—The prospect with regard to these staple articles is bright. The duty on Iron is ample for the due fostering and encouragement of its production and manufacture at home, and the same is the case of coal. The prosperity of the production and home trade in both is of paramount importance to our country. While the national considerations on this head are of the strongest kind, this community has a direct and local interest in the question, which is of vital importance. Destroy the coal and iron trade of Richmond, and her growth and the extension of her trade would be at an end. These interests once more revived, and prosperous as they soon will be, and a new impulse will be imparted to the general trade and improvement of the city.—[*Richmond Compiler.*

Mineralogical Cabinet of Harvard College—Among the many and great improvements that have been made during the past summer, in the accommodations and arrangements of Harvard College, under the untiring efforts of President Quincy, there are none that (with the exception of the Library) surpass those for the Mineralogical collection.

The whole of the rich and valuable cabinet of Mineralogy and Geology has been removed and newly arranged in one of the rooms formerly appropriated to the library. The beautiful architecture of the room has been retained and the alcoves which were for so many years occupied by books, are now filled with the choicest specimens of minerals, ores, crystals, &c. Two of the alcoves are filled with beautiful shells, mostly the donation of the late Madame Craigie. The floor is covered with glazed tables containing the choicest specimens. We doubt if there is any collection in the country which can compete with that of Harvard in number, variety and beautiful arrangement. The specimens are all ticketed and named and classified in accordance with the most approved systems, so that a student may study and examine each in illustration of the best treatises on the science. A series of tables exhibits an outline of Geology, another of Mineralogy, a third of the Geology of the State, and in the alcoves the arrangement is according to the chemical composition. The names of various distinguished individuals who have contributed to the growth of this splendid cabinet are recorded on the pilasters. A large number of blocks from the Giant's causeway, and tables composed of exquisite marbles, meet the eye at the end of the hall, and on brackets—upon each pilaster are conspicuous, large and interesting crystals, stalactites, ancient marbles, fossil trees, polished agates, and pieces with Egyptian hieroglyphics, presented by Commodore Elliott. On each side of the door are cases filled with rare and curious fossils and petrifactions. The collection is constantly increasing in value and interest, and we trust that our adventurers and travellers in other lands will not forget that there is a place of deposit for remarkable specimens of minerals and fossils with which they may meet, where they will be most acceptable and useful.—*Daily Adv.*

From Europe.—The Steamship Acadia arrived at this port, on Sunday, 14 days from Liverpool. The news by this arrival is not very important. 'The weather had been favorable for the closing of the harvest, and the crops were abundant and gathered in good order, in England and in France. The state of trade was slowly improving.

By the latest news from India and China, there seems to have been but little progress made lately in the settlement of difficulties.

In Affghanistan affairs seem to have been getting rather into a worse than a better condition. The ruinously expensive and fool hardy plan of subduing the inhabitants of that country is still followed up.

The disturbances among the operatives were subsiding, though not at an end. The Morning Chronicle of the 3d, says:—

The strike still drags its weary length along, but the means of the workmen must be nearly exhausted, and next week will, we suppose, see them all again at work. At Manchester, the factories of the Messrs Birley opened on Thursday, but out of about 1400 hands, only 200 then returned; but on Friday morning the 200 had increased to 700. All the power loom weavers, however, still remained out.

Notwithstanding the favorable appearances in the mining district of Staffordshire, we regret to say that it has again been necessary to call out the military.

France—The Regency bill passed the House of Peers by a vote of 163 to 14. The report on the bill, a very eloquent and dignified document, was drawn up by the Duke of Broglie. The Chambers were prorogued to the 9th of January.

The Regency bill passed the Chamber of Deputies, after an able debate, Aug. 20, by a vote of 310 to 94. On this question M. Thiers joined the ministry and supported the bill. On this incident the London Times remarks as follows:

We anticipated, from the first moment which opened this serious and melancholy discussion, that M. Thiers would not be so indiscreet as to commit himself to any act of opposition which would place him in discreet hostility to the crown at the present moment, and throw difficulties over his future relations with the head of the Government. The Opposition, less cautious less ambitious, or more sincere than M Thiers, refused to accede to his pacific policy. They protested, and he abandoned them—not only, as he himself said, to make a speech in favor of the bill, but to do an act in support of the high prerogative doctrines of the crown. Several circumstances occurred in the course of the debate which showed that this difference between the leaders of the Opposition was attended with great irritation, and threatens a rupture. The failure of the intrigues which exploded at the opening of the session, probably, convinced M. Thiers that nothing could be framed out of such various and conflicting materials; and the nature of the late debate was sufficiently serious to the nation and important to the Crown to give M. Thiers a very good opportunity of leaving his late associates in the lurch. The turn has, however, been so sudden and rapid, that his pack of spaniels has not had time to follow their master, and the journalists 'whom late his bounty fed' are now barking at the fugitive's heels.

M. Thiers was anxious that the Chamber or Deputies and the world should understand that his conduct upon this occasion was not an unpremeditated or transient departure from the ranks and the principles of the opposition.

On the subject of the late Treaty the London Times declares the following opinion.

'With respect to the merits of the boundary treaty, as we suppose it may now be considered as concluded, we confess that on the whole we regard it rather with satisfaction than otherwise. We will go further:—if it is to be considered as the price of peace, we say we regard it with unmixed satisfaction. True, we have conceded a large portion of the territory in dispute: true, we have yielded what we have hitherto maintained, as we think, justly, to be only our true and legitimate rights: true, we have given up positions and granted privileges which were indisputably ours, and which were therefore pure and absolute gifts, but in return, we have got, so far as the disputed territory is concerned, all for which we wanted that territory all that could make it valuable to us or any one else—viz, so much of that territory, as is sufficient to secure the communication between Fredericston and Quebec; we have got sufficient space secured to us along the whole right bank of the St. Lawrence: we have, in short, substantially got the disputed territory, for we have got all that we could use of it: and we have got, besides, we believe we may say, the blessing of PEACE—honorable and, we hope, a firm and lasting peace.'

Late news from Constantinople and Trebizond in relation to the affairs of Turkey and Persia was pacific, and it was believed there would be no war, though it was rumored that the Persian troops had entered the Turkish province of Wan.

A letter from Woolwich, dated August 21, says:—There is strong suspicion that the steam vessel Montezuma, taken possession of by authority of the English government last week, off Blackwall, and still moored there, although ostensibly said to have been built for the Mexican government, was in reality built for the slave trade; her crew, who had been engaged for a voyage to the West Indies, having represented her as having a middle deck for slaves, and described her as being well armed. It is not probable that she would have been seized had she been simply built for the service of the Mexican government, as this country is on amicable relations with that new state; and there could have been no greater objections to the Mexicans availing themselves of the superior naval capabilities of the shipwrights of this country, than there would be in fitting out vessels for the governments of Sweden, Denmark, Greece, or any other foreign friendly power. If it is correct; as has been stated, that the steam vessel alluded to was intended for the slave trade, she appears admirably adapted for that purpose, being a regular 'clipper,' and one that would have outstripped in swiftness of sailing any of the steam vessels of the British navy at present on the slave trade stations.

All the accounts received via Germany confirm the defeat of the Russian army in Circassia. According to a letter from the frontiers of Poland of the 18th ult., the great expedition against the Lesghees, undertaken by General Grabbe in June last, had completely failed. The failure was ascribed to the obstinacy of the General, who, in his anxiety to strike a great blow, declined attending to the recommendations of the chiefs of the friendly tribes by whom he was accompanied, and having penetrated too far in the country, was surrounded on all sides, and compelled to fight his way back, without being able to afford any rest to his troops during four days and four nights. The Russians are said to have lost 6,000 men and 80 officers in that disastrous retreat.

It is calculated that the present summer is the hottest and longest we have experienced in this country for the last 34 years.

It is said that the Marquis of Westminister gives to each of his grand daughters lately married £100,000.

The Marquis of Downshire is at present employing not fewer than 1200 laborers in draining and other public works in Ireland.

A quantity of American pork has been selling at Southampton within the last few days, from 4 1-2 to 5d., and is of excellent quality.

Her Majesty is about to forward a small but beautiful steamer just built, as a present to the Imaum of Muscat, in return for the numerous presents received from that potentate.

Mr Isaac Hartwig d'Essin, a Jew, who died lately at Hamburg, leaving no children, has bequeathed his fortune, amounting to about 2,000,000£., to charitable establishments.

NOTICE.

Wanted, Nos. 31 and 38 of the current volume of the Christian Register. Subscribers who can conveniently spare these numbers, will confer a favor on the publisher, by forwarding them by mail or otherwise, directed to the 'Christian Register Office, Boston.'

TO SUBSCRIBERS IN MAINE.

The publisher of the Christian Register proposes to make an excursion to the State of Maine, during the two next succeeding weeks. It is hoped that subscribers in Eastport, Calais, and other principal towns may thus find it convenient to adjust their accounts for the paper.

MARRIAGES.

In this city, by Rev. Mr. Pierpont, Mr. James Guild of Roxbury, to Miss Sophia B. Child, of Boston.

In Charlestown, on the 22d, by Rev. G. E. Ellis, Lieut. Henry Pinckney Wingate, U. S. Navy, to Miss Frances Martha Skinner, daughter of John Skinner, Esq.

In Jamaica Plain, by Rev. Dr. Gray, Mr. Alexander Dixer, to Miss Susanna May.

In Duxbury, Capt E Treat, Jr, of Canton, Me, to Mrs Martha Cleaveland, daughter of George P. Richardson, Esq, of D.

In West Boylston, on Tuesday evening last, by Rev. William H. Kinsley of Stow, Mr. John L. Keyes of South Gardner, to Miss Susan Dyke of West Boylston.

DEATHS.

In this city, Sept 16, Mr. William Bishop, 57, a native of Deptford, England.

In Medford, suddenly, Mary Page, 42.

In Hadley, Sept 13, Mr. Joseph Smith, a soldier of the revolution, 91.

In Cummington, Aug 40, Capt Edmund Luzell, 32.

In Strafford, Vt, Sept 9, of whooping cough, while Mrs R. was on a visit at her father's, Charles, youngest son of Lyman Reed, Esq, of Baltimore, Md, 2 1-2 years, 1 mo.

At sea Aug. 25th, of southern fever, on board brig Northerner on the passage from Apalachicola to New York, Mr. Jacob Leonard, 1st officer, son of Cromwell Leonard, Esq. of Norton, Mass. aged 24.

Mr. Leonard was a young man of enterprising habits, respected and beloved, the hope of fond parents, the object of brotherly affection and of an only sisters love. But he has gone. The Fathers voice has called his spirit home, and his body sleep in the deep. How true it is that this earthly life is as 'a vapor that appeareth for a little while and then vanisheth away.' May the Holy Spirit, the comforter sent of the Father, visit this bereaved family and bless each heart with its consoling and hallowing influence.

SINGING SCHOOL.—The Fall term of A. N. JOHNSON & CO'S, Singing School, for thorough instruction in the Elements of Music, will commence on Monday evening, Oct. 3d, at 7 o'clock, in their Singing room, under Park street Church, and continue without interruption, on Monday and Wednesday evenings. Those who wish to obtain a thorough knowledge of sacred music during the winter, will do well to attend. First evening free, when terms will be made known. s 24

DR. CHANNING'S ADDRESS AT LENOX.—An Address delivered at Lenox on the first of August, 1842, the Anniversary of Emancipation in the British West Indies, by William E. Channing. Just published, and for sale by WM. CROSBY & CO., 118 Washington st. s 24

BOWRING'S SPANISH ROMANCES,—Ancient Poetry and Romances of Spain, selected and translated by John Bowring, Esq. Also Ancient Spanish Ballads, Historical and Romantic, translated, with notes, by J. G. Lockhart, Esq. For sale by WM. CROSBY & CO, 118 Washington street. s 24.

ANNUALS FOR 1843.—Friendship's Offering, embellished with numerous Engravings. The Rose of Sharon; a Religious Souvenir for 1843; edited by Miss Sarah C. Edgarton, with five engravings. Just received and for sale by WM. CROSBY & CO., 118 Washington street. s 24

EXTENSIVE DRY GOODS ESTABLISHMENT.

(Opposite the Marlboro' Hotel, Boston.)

E. F. NEWHALL, No. 192 Washington street, is having again returned from Europe with a large and elegant assortment of Fashionable Fall Goods, selected expressly for his own sales, now invites the examination of purchasers to the handsomest stock of Fashionable Goods ever exhibited in New England.

In particular, new and beautiful Cashmere Shawls, rich new designs on green, drab, slate, ash, stone-brown, blue, white, scarlet and black ground, a magnificent assortment, from $8 to $50 each.

Superb Cashmere Long Shawls, the richest and best styles ever introduced here, from $25 to $100 each.

English Cashmere and Edinburgh Shawls, similar to the French Cashmere, a great variety of colors, and style, from $2 to $10 each.

Merino Shawls, best quality, black, red, and white, long and square, very cheap.

Balsora, Kanjle, Queen's Plaids, and other comfortable woollen Shawls, of large size and good style, at the lowest prices.

Purchasers of Shawls can find a better assortment and the prices lower for the same qualities, than at any previous season.

Rich Dress Silks, in almost endless variety of color and style, stripes, figures, corded, reps, and grantte grounds—changeable and single colors, of various widths—many of them entirely new, and not to be obtained at any other store. Prices from 50 cents to $2 50 per yard.

Rich black and blue black Silks, single and double width, of very superior quality—the best Goods ever imported.

Rich white and light Silks, for party and wedding dresses. This assortment of Silk Goods, comprising about a hundred different kinds, offers a fine opportunity of selecting a rare article at a price cheaper than elsewhere.

Paris Embroideries, Capes, Collars, &c. very beautiful and very cheap.

Thread Laces, Linen Cambrics and Linen Cambric Handkerchiefs, very cheap. Marseilles Quilts, very large and superior quality—linen damask Table Cloths and Napkins, much below the usual prices.

Figured Mousselaine de Laines, Cashmeres and other fashionable Dress Goods, in rich Fall and Winter colors, an elegant assortment of new and beautiful designs, which will be sold cheap.

Fine plain Mousselaine de Laines, blue blacks, mazarine blue and other choice colors.

Superior black and blue black Bombazines and Alepines, very soft and handsome quality, from the best manufactories in Paris. An elegant variety of Merino Goods of all kinds, Indianas, Cashmerets, Napoleon Cloths, Cambletteens and other articles for Cloak Materials, of the most desirable styles.

New Goods will be constantly received from the New York auctions—particularly Superfine and common Broadcloths, Cassimeres, Flannels, and other staple and Fancy Goods, and will be sold at better bargains than at any other store.

The Fixed Price system is strictly adhered to—and any salesman known to deviate either way will be immediately discharged.

The quality of the Goods are first rate, and as none are sold on credit, the prices of course will be uniformly very low. The Goods are shown freely, and customers left to act for themselves without annoyance from impertinent salesmen, as none will be employed but such as are courteous and civil.

Purchasers visiting the store will not be disappointed in finding an elegant and extensive stock of Goods, and that they are all sold very cheap. s24 3m

GENTLEMEN, grateful for the liberal patronage received from the readers of this paper, I wish again to call your attention to my large and well selected stock of Hats, Cap, Stocks, Gloves and Umbrellas, at wholesale and retail. Should any article not prove in every particular what it was recommended, I should esteem it a favor if the purchaser would call and receive satisfaction W. M. SHUTE. s24 6ts 173 Washington st.

FENELON.—Selections from the writings of Fenelon—with a memoir of his life, published and for sale at SIMPKINS'S, 21 Tremont Row. s24

THE GIFT, FOR 1843—This day published at TICKNOR'S, corner of Washington and School streets, The Gift, a Christmas and New Year's Present, for 1843. This volume is in every respect superior to that of former years. The engravings are all from eminent artists, Inman, Malbone, Sully, Chapman, Huntington and Cheney—and the literary matter is by distinguished American writers. Among the contributors are Mrs Sigourney, A. B. Street, author of a 'New Home,' Mrs Seba Smith, W. G. Simms, etc. The binding is in rich calf and gilt, and the paper and printing of the best quality. s24

DEWITT'S Surgeon's Vade Mecum, second edition, illustrated with wood engravings—a few copies just received and for sale at TICKNOR'S, corner of Washington and School sts. s24

THE CHRISTIAN PSALTER.

A COLLECTION of Psalms and Hymns, for social and private worship, by W. P. Lunt.

'In the present volume, while those parts of hymns have been omitted, which did not suit the purpose of the compiler, and in some few cases the stanzas of a hymn have been transposed, and, in a single instance, a stanza taken from one hymn by Watts, has been united with a stanza from another hymn, by the same author, on a kindred subject,—the principle has, at the same time, been adopted, to adhere to the words which the authors themselves used, so far as they could be ascertained.'—*Preface.*

'The method (in this compilation) which is new, is very clear and perfect. The copious extracts from those chiefs of sacred lyrists, Watts and Doddridge, stamp a peculiar value on the book. We heartily like, also, the principle of restoring the original reading to the hymns that have been altered; it is an act demanded alike by justice and taste.'—*Christian Examiner.*

This collection of Psalms and Hymns is in use in the 1st Church, Boston, Rev Dr. Frothingham's, and in the 1st Congregational Church, Quincy, Mass.

Those wishing to examine this collection can be supplied with copies gratis for that purpose by applying to the Publishers, LITTLE & BROWN, 112 Washington st. s24

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AMERICAN HARP—A collection of new and original Music, arranged and composed by Chester, published and for sale at SIMPKINS'S, 21 Tremont Row. s24

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Miniatures executed at this place by an improved process, in a style of beauty and perfection never before attained in the art.

Impressions taken, and set in splendid cases for 3, 3 1-2 and 4 dollars.

Settings in Lockets, Breastpins, &c. if desired. Impressions made permanent, so that the danger of fading by time, or defacing by the touch, is entirely obviated.

Apparatus of the most improved, approved and complete construction, constantly on hand, and will be furnished, with instructions, for $60. Also, plates, cases chemicals, &c. of the best quality, sold reasonably. Communications, post paid, promptly answered. CHARLES E. HALE. s24

NEW CIRCULATING LIBRARY—Consisting of the most Select Literary and Religious Periodicals of the day, including American and Foreign Reviews, Reprints, &c., just established at WILDER & CO'S, 71 Washington street, directly opposite the Post Office.

The plan is such that for one dollar per quarter, every family and individual may possess themselves of as much reading of their own selecting, as can be obtained in the ordinary way for fifty dollars. Also, those who now take Periodicals, can obtain, for about the price which they at present pay for one work, the reading of ten or more of equal value.—The reading public of Boston and vicinity is respectfully invited to call and examine the above plan, and if they approve, to co-operate in efforts to extend its practical influence through the community, thereby inducing a taste, and furnishing means for the best reading, and discountenancing that which is either worthless, or of bad tendency. s24

YARNS, THREAD AND HOSIERY, [at Wholesale.]

SHOREY & CO., No. 191 Washington street, having enlarged their rooms, offer at wholesale, a very extensive variety of yarns, threads, hosiery, &c. &c., and all the small wares usually found in a Thread Store.

Also a general assortment of Piece Goods to which the attention of the trade is invited. Merchants from the country will find many desirable articles not readily obtained, and probably save time and money by giving us an early call. september 10

LIEBIG'S ANIMAL CHEMESTRY—With additional notes, &c, by Dr. Gregory and Prof. Webster; just published, for sale at SIMPKINS'S, 21 Tremont Row.

TO COUNTRY TRADERS.—SAXTON & PEIRCE, Booksellers and Publishers, have for sale at their establishment, 133 Washington street, a full and complete assortment of School Books, Bibles, Testaments, Prayer Books, Hymn and Music Books, Stationary, &c., which they offer at wholesale and retail on the most favorable terms, for cash, or short approved credit. New Books in all the variety are received as soon as published. Lately published, Ewbanks Hydraulics and Mechanics—Frost's Book of the Navy—The Gift for 1843, splendidly illustrated and bound in super white calf—Friendships Offering for 1843—Rose of Sharon for 1843—Kane's elements of Chemistry—Random Shots and Southern Breezes—Paul Clipper Devereux, Disown and Pelham by Sir E. D. Bulwer—Dr. Ure's Dictionary of Arts, Manufactures, &c., No. 16—George St. George Melvin—Johnson and Keith of Jean Paul Richter—Biography of the Age of Queen Elizabeth—No. 5 Brandes Dictionary—No. 56 of Encyclopedia Americana—The Family Physician, by Beach—Gaines Domestic Medicine—The Use of Brandy and Salt as a Remedy for Disease—Foreign Quarterly Reviews—Blackwood's and Dublin University Magazines.

Second Edition of Boston M. E. I. collection of Church Music, will be ready in a few days. sept 24

MISS PEABODY is about to enlarge her number of subscribers to the Foreign Library, No. 13 West street, Boston, from the original number to which it was limited; to make corresponding additions to the library, especially of french books, in such departments as may be desirable for those learning to converse in that language. It already contains a valuable collection of french history, memoirs, and other literature; a valuable and quite complete collection of the great German Authors; and English books of a more solid character than is usual in circulating libraries, and which is enlarged by new publications continually; besides some Italian and Spanish books.

Books may be hired from the library by the single volume, but only subscribers may take out the periodicals, of which there are more than a hundred and fifty taken, among which are some German, and English not republished in this country. 3m s 24.

A BOOK FOR EVERY BODY.—The use of Brandy and Salt as a remedy for various diseases internal as well as external, inflamations and local injuries, containing ample directions for making and applying it, explained by the Rev. Samuel Felton, M. D., Liverpool, and William Lee, Esq. of La Porte Jonbault, in France. Second edition, revised and corrected. Price 15 cents.

For sale Wholesale and retail at No 133 1-2 Washington st., by SAXTON & PEIRCE. s17

FARR'S FAMILY PRAYERS.—Forms of Morning and Evening Prayer, composed for the use of families, by Jonathan Farr, 1vol, 12mo—a few copies being balance of the edition, for sale by J. MUNROE & CO, 134 Washington st. s17

SPARK'S LIFE OF WASHINGTON—The life of George Washington, by Jared Sparks, with engravings, 1vol. 8vo—for sale by J. MUNROE & CO, 134 Washington st. s17

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BOSTON MUSICAL INSTITUTE'S COLLECTION OF CHURCH MUSIC, FIFTH EDITION.—'This work in an eminent degree will tend to elevate and improve the taste, style, and character, and advance the cultivation of pure harmony, keep pace with the rapid advances making in the science, at the same time adapting it to schools with reference to the sanctuary.'—*Boston Transcript.*

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NEW ENGLAND BIOGRAPHY.—Biographical notices of distinguished men in England; Statesmen, Patriots, Physicians, Lawyers, Clergymen, and Mechanics. By Alden Bradford, L. L. D. Just Published, and for sale at SIMPKINS'S, 21 Tremont Row. s 17

DR. M. R. FLETCHER'S PATENT TRUSS.—This Truss is confidently recommended to the public as the best in use. As such it is recommended in unqualified terms by all the first surgeons in New England. Though of comparatively recent invention, it is fast supereeding all others. Simple, adapted to every form of the complaint and exceedingly cheap, it offers in many cases the cure and in all cases perfect relief of that dangerous and troublesome disease HERNIA or RUPTURE. Numerous testimonials from Surgeons and Patients may be seen on application to the subscriber.

The subscriber has fitted up a retired and convenient room with every accommodation, for consultation with patients and application of this instrument to any form or stage of the complaint.

Medford, Mass. L. ANGIER, Proprietor.

From Geo. Hayward, M. D., M. M. S. S. One of the Surgeons to the Mass General Hospital.

The subscriber, having made frequent trials of the Truss invented by Dr. Fletcher, has no hesitation in saying that he regards it as superior to most instruments of the kind now in use, with which he is acquainted. Its advantages consist in the size and form of the pad, the ease with which it is moved, and the readiness with which the pressure is increased or diminished.

It is, moreover, in his opinion, as well calculated as any other to produce radical cure of Hernia. GEO. HAYWARD.

Boston, January 7th, 1841. 3m september 10

RE-PUBLICATION OF THE WESTMINSTER REVIEW.—MESSRS. JORDAN & CO., 121 Washington street, have received the July number of the American Edition of this able and liberal work, so long under the editorial care of Dr. Bowring. Its articles are I. The Thirty-nine Articles. II. The Roman Empire and its Poets. III. Frederick The Great. IV. American Geologists. V. Mines and Colliers. VI The Queen's Ball. VII. Singing. VIII. Decoration of Westminster palace. IX. Historical Date of the French Revolution. Critical and Miscellaneous Notices. Supplied to subscribers per year at but $8, or when taken with the London, Edinburgh or Foreign, at but $2,50. september 3

LIBRARY OF SELECT NOVELS, NO. 3.—Devereux, by the author of Zanoni, Night and Morning, &c. &c.—price 25 cents.

Also, a edition of Hope Leslie by Miss Sedgwick. Just recieved and for sale at TICKNOR'S, corner of Washington and School streets. s 19

GREENWOOD'S HYMNS.

JENKS & PALMER have just published the thirty fourth edition of 'a collection of psalms and hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch St. Church (Rev. F. T. Gray;) Boston, Church of the Messiah New York (Rev. Dr. Dewey;) Cambrige, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton,

POETRY.

For the Register and Observer.

A HYMN TO DEATH.

BY MRS. JANE E. LOCKE.

'If I be bereaved of my children I am bereaved indeed.'
And didst then think that I should welcome here
Thy coming, pale-faced Death! so thou shouldst walk
Familiar in as friend of olden time,
Long cherished and long loved, and venture on
Up to my very treasure room, taking from thence
The precious jewels of my youth, to deck
Thy palace halls! Had I not kept them bright
And pure, for mine own choicest use; nay, worn
Them on my gala days with a fond pride
That might out-shame the princes of the earth
In warry jems bedecked; and secret hoped
To place them here and there, as morning stars
In the dark firmament of earth to shine,
The glory of my age? How couldst thou, then,
Unlock the casket of my heart and rob
Me of my treasured gem, more fondly prized
Than all that thou couldst bring me in return,
My cherished boy, the beautiful, the loved!
I had been robbed before by those of earth,
Who weigh not justice in the even scale,
And thou, indeed, from out my fond embrace,
In painful dark surprise didst early take,
(The wound scarce closed, and never fully healed)
The nestler on my bosom, dearly loved,
Where no caress of mine could soothe her rest,
Or mine own yearning still. The deed scarce done
'Twould seem so fresh upon my heart the scene,
And now thou hast relentlessly removed
In beauty of his boyhood, one whose eye
Was lustrous, and whose step was light and free,
As the wild kid's in merry playful mood
On eastern summits leaping; and whose brow,
So fair and lovely to the view of all,
Give proud and precious promise of the man.
There was a gentleness of soul within,
Deep buried there that won the stranger, friend,
And parent to his heart, and won thee death.
I could have parleyed with thee long
And questioned thy commission, had not God
In midnight watchings on the bended knee,
And in deep anguish of my soul revealed
Thy message freely ere thou didst arrive,
As from the council-chamber of his love.
But 'if I of my children be bereaved
I am bereaved indeed:' so erst exclaimed
Old Israel in his grief for the fond child
Which latest God had given, while to his love
Were left Asher and Dan and Zebulon
And Judah with his unfailing promise
Of their future glory; and come what else
There might, the sceptre should not e're depart,
Nor the lawgiver fail from this last line,
And still withal, the full half score remained,
While faith told him of their *twelve thousand* seals,
And may not I in sad bereavement mourn
As pious Israel did, and deeper woe,
When but my twain are left, and the twin boys
Who were as one in my heart's doting love
For whom one plan, one purpose and one space,
Alone I had, are separate now as life and death:
One in his heavenly Father's house above
No more to go out thence—blest haven—safe—
The other left in boyhood e'en to feel
The broken ties of earth, and learn how frail
Is love in life and fond affection here,
For they were twins in soul; heaven grant they may
United be eternally. And were it not
For selfishness thou Father of my trust,
And thou the Savior of my hope, whose arms
Encircle all the lambs of thine own flock,
These agonizing longings for the dead,
These anguished yearnings for mine own in heaven
Would cease, and I should wait reunion there
Patient in love. Subdue all sinful grief
Parent divine, and sorrow that is not of sin
That from bereavement comes, for such there is,
The Savior taught, I could not, would not quench.
'Tis but the memory the chastened love
Of those gone from us upward to the skies.
Thus for the lad of whom thou hast bereaved
Me here, so deeply cherished, dearly loved,
Long shall I mourn yet not as without hope,
And tho' thou slay me yet in God I'll trust.
Much as I dread and fear thee oft, oh, death,—
For thou art fearful to the mightiest, e'en
To Christian as to pagan, such thy sway,—
Thy palaces have charms for me beyond
The jewelled kingly castles of the earth
With ancient proud heraldic sign bedecked
And guarded by their bold and bannered line
Of stars, bespangled centinels; for there
Thou hast not the mere cast off garments all,
Not worn out sceptre, helmet, and old shield,
With mouldy garments of proud knighthood gone,
Or crown imperial e'en of earthly kings,
Worn on their coronation days, beset
With gems of various hues, thrown useless by
And treasured as the archives of the past,
To please the idle fancy of the hour.
But thou hast in thy halls the ancient knight
Himself, with scarf and garter flung to earth,
The baubles which he scorns, for he is now
Fulfilment of design, the spirit freed
From dross of mind, the image of his God,
And there without its trappings for display,
And tinselled robes, sits royalty uncrowned,
Perfection of the man; and hero there
With plume in dust, and nobler far than when
In helmet nodding to his shouting hosts.
And thou hast more and lovelier treasures there,
The fairest of the earthly, childhood blest,
And precious infancy that needed not
The ocean gems, or 'jewels of the mine'
To make them beautiful in sight of all,
Or claim for them the choicest love of earth,
And fix the admiration of the good.
Thou hast in those thy spacious chambers there
Unstained precocious youth, whom thousands here
Had made a pleasant pilgrimage to see;
Maturity of mind, the boy, the man,
To life's meridian—the wonder- passed
In childhood of his years. Thy harvest oft
Of such; the most complete in gentleness
And goodness, greatness too, are earliest there,
There hast thou in the paradise of God
A group, whose hearts and minds were treasures here,
So rich that crowns or royal robes had been
But baubles and bedizened not, nor fixed
The honors of the mighty of the earth
As did their greatness unadorned with pearls
Or outward show. Glory enough was theirs
Without such vain pretence or seeming here,
For multitudes did homage as they passed,
And long their memories cherished while their names
Are proudest watchwords still to those who stand
Upon their country's highest towers, by heaven
The bulwarks of her greatness.
Thou hast more
Oh death to beautify thy courts and charm
Me to thy palaces. Thou hast my own
The children of my love, infant and boy,
Caressed and loved as blessings not for thee
Yet there thou hast them in their loveliness
And freshness of their purity and morning vows
And by the voids within my heart, and by
The blessed Savior's dying love I feel
It will not be so sad a thing to pass
Thy castle gates and walk thy palace halls,
Where are the fair and good and great of earth
And those who on my knee lisped their first prayer
Responsive to my own, that we in heaven might dwell,
Companions there, tho' separated here,
And where the God of each is all in all,
Then come thou, gently, peacefully, oh death,
To my own couch at the command of him
And I will cheerful go.

MISCELLANEOUS.

THE SILVER TANKARD.

On a slope of land opening itself to the south, in a thickly settled town in the State of Maine, some hundred and more years ago, stood a farm house, to which the epithet of 'comfortable' might be applied. The old forest came down to the back of it; in front were cultivated fields, beyond which was ground partially cleared, full of pine stumps, and here and there standing erect, the giant trunks of trees which the fire had scorched and blackened, though it had failed to overthrow them. The house stood at the very verge of the settlement, so that from it no cottage could be seen; the nearest neighbor was distant about six miles. Daniel Gordon, the owner and occupant of the premises we have described, had chosen this valley in the wilderness, a wide tract of land, not only as his home, but prospectively, as the home of his children and his children's children. He was willing to be far off from men, that his children might have room to settle around him. He was looked upon as the rich man of that district, well known all over that part of the country. His house was completely finished, and was large for the times, having two stories in front and one behind, with a long, sloping roof; it seemed as if it leaned to the south to offer its back to the cold winds from the northern mountains. It was full of the comforts of life—the furniture even a little 'showy' for a Puritan; when the table was set, there was, to use the Yankee phrase, 'considerable' silver plate, among which a large tankard stood pre-eminent. This silver had been the property of his father, and was brought over from the mother country.

Now we go back to this pleasant valley, as it was on a bright and beautiful morning in the month of June. It was Sunday, and though early, the two sons of Daniel Gordon and the hired man had gone to meeting, on foot, down to the 'Landing,' a little village on the banks of the river ten miles distant. Daniel himself was standing at the door with the horse and chaise, ready and waiting for his good wife, who had been somewhat detained; for even then in those primitive times, the women would be a little backward—for the last word or the last house-keeping duty. He was standing on the door-step, enjoying the freshness of the morning, with a little pride in his heart perhaps, as he cast his eye over the extent of his possessions spread before him. At that instant a neighbor of six miles' distance, rode up on horseback, and beckoned to him from the gate of the enclosure round the house.

'Good morning, neighbor Gordon,' said he, 'I have come out of my way in going to meeting to tell you that Tom Smith—that daring thief—with two others, has been seen prowling about in these parts, and that you'd better look out lest you have a visit. I have got nothing in my house to bring them there, but they may be after the silver tankard, neighbor, and the silver spoons. I have often told you that these things were not fit for these new parts. Tom is a bold fellow, but I suppose the fewer he meets with when he goes to steal, the better. I don't think it safe for you all to be off to meeting to-day;—but I am in a hurry, neighbor, so good bye.'

This communication placed our friend Daniel in an unpleasant dilemma. It had been settled that no one was to be left at home but his daughter Mehitable, a beautiful little girl, about nine years old. Shall I stay or go, was the question. Daniel was a Puritan; he had strict notions of the duty of worshipping God, in His Temple. and he had faith that God would bless him only as he did his duty; but then he was a father, and little Hitty was the light and joy of his eyes.

But these Puritans were stern and unflinching. He soon settled the point. 'I won't even take Hitty with me, for it will make her cowardly. The thieves may not come,—neighbor Perkins may be mistaken; and if they do come to my house, they will not hurt that child. At any rate she is in God's hands, and we will go to worship Him who never forsakes those who put their trust in Him.' As he settled this, the girl and her mother came out; the mother stepped into the chaise, the father after her, saying to the child, 'If any strangers come, Hitty, treat them well. We can spare of our abundance to the poor. What is silver or gold when we think of God's holy word?' With these words on his lips he drove off, a troubled man, in spite of his religious trust, because he left his daughter in the wilderness alone.

Little Hitty, as the daughter of a Puritan, was strictly brought up to observe the Lord's day. She knew that she ought to return to the house, but nature this once, at least, got the better of her training. 'No harm,' thought she, 'for me to see the brood of chickens. Nor did she when she had given them water, go into the house, but loitered and lingered, hearing the robbin sing, and followed with her eye the bobolincoln as he flitted from shrub to shrub. She passed almost an hour out of the house, because she did not want to be alone, and did not feel alone when she was out among the birds, and was gathering here and there a wild flower. But at last she went in, took her Bible, and seated herself at the window, sometimes reading and sometimes looking out.

As she was there seated she saw three men coming up towards the house, and she was right glad to see them; for she felt lonely, and there was a long, dreary day before her. 'Father,' thought she, 'meant something when he told me to be kind to strangers. I suppose he expected them. I wonder what keeps them all from meeting? Never mind; they shall see I can do something for them, if I am little Hitty.' So putting down the Bible she ran to meet them, happy, confiding, and even glad they had come; and without waiting for them to speak, she called to them to come in with her, and said, 'I am all alone; if mother was here she would do more for you, but I will do all I can;' and all this with a frank and loving heart, glad to do good to others, and glad to please her father, whose last words were, to spare of their abundance to the weary traveller.

Smith and his two companions entered. Now it was neither breakfast time nor dinner time, but it was about half way between both; yet little Hitty's head was full of the direction—'spare of our abundance,'—and almost before they were fairly in the house, she asked if she should get them something to eat. Smith replied, 'Yes, I will thank you, my child, for we are all hungry.'—This was indeed a civil speech for the thief, who half starved, had been lurking in the woods to watch his chance to steal the 'silver tankard,' as soon as the 'men folks' had gone to meeting. 'Shall I give you cold victuals, or will you wait until I can cook some meat?' asked Hitty. 'We can't wait,' was the reply; 'give us what you have ready as soon as you can.' 'I am glad you don't want me to cook for you—but I would if you did—because father would rather not have me cook on Sundays.' Then away she tripped about making her preparations for the repast. Smith himself helped her out with the table. She spread upon it a clean white cloth, and placed upon it the silver tankard full of the 'old orchard,' with a large quantity of wheaten bread and a dish of cold meat. I don't know why the silver spoons were put on, perhaps little Hitty thought they made the table look prettier. After all was done, she turned to Smith, and with a courtesy, told him that dinner was ready.

The child had been so busy in arranging her table, and so thoughtful of her house-wifery, that she took little or no notice of the appearance of her guests. She did the work as cheerily and freely, and was as unembarrassed as if she had been surrounded by her father and mother and brothers. One of the thieves sat down doggedly, with his hands on his knees and his face down almost to his hands, looking all the time on the floor. Another, a younger and better looking man, stood confused and irresolute, as if he had not been well broken to his trade, and often would he go to the window and look out, keeping his back on the child. Smith, on the other hand, looked unconcerned, as if he had quite forgotten his purpose. He never once took his attention off the child, following her with his eye as she bustled about in arranging the dinner table; there was even half a smile on his face. They all moved to the table, Smith's chair at the head, one of his companions on each side, the child at the foot, standing there to help her guests, and to be ready to go for further supplies as there was need.

The men ate as hungry men, almost in silence, drinking occasionally from the silver tankard. When they had done, Smith started up suddenly and said, 'Come let's go!' 'What!' exclaimed the old robber, 'go with empty hands when this silver is here?' He seized the tankard. 'Put that down!' shouted Smith, 'I'll shoot the man who takes a single thing from this house.' Poor Hitty at once awakened to a sense of the character of her guests; with terror in her face, and yet with a child-like frankness, she ran to Smith, took hold of his hand, and looked into his face as if she felt sure that he would take care of her.

The old thief looked to his young companion, and finding that he was ready to give up the job, and seeing that Smith was resolute, put down the tankard, growling like a dog which has had a bone taken from him—'fool! catch me in your company again,'—and with such expressions left the house, followed by the other. Smith put his hand on the head of the child, and said 'Don't be afraid—stay quiet in the house—nobody shall hurt you.' Thus ended the visit of the theived; thus God preserved the property of those who had put their trust in him. What a story had the child to tell when the family came home. How hearty was the thanksgiving that went up that evening from the family altar!

A year or two after this, poor Tom Smith was arrested for the commission of some crime, was tried and condemned to be executed. Daniel Gordon heard of this, and that he was confined in jail in the seaport town to wait for the dreadful day when he was to be hung up as a dog, between heaven and earth. Gordon could not keep away from him; he felt drawn to the protector of his daughter, and went down to see him. When he entered the dungeon, Smith was seated, his face was pale, his hair was tangled and matted together—for why should he care for his looks; there was no other expression in his countenance than that of irritation from being intruded upon, when he wanted to hear nothing, see nothing more of his brother man; he did not rise, nor even look up nor return the salutation of Gordon, who continued to stand before him. At last, as if wearied beyond endurance, he asked, 'What do you want of me? Can't you let me alone even here?'

'I am come,' said Gordon, 'to see you, because my daughter told me all you did for her when you—'

As if touched to the heart, Smith's whole appearance changed, an expression of deep interest came over his features, he was altogether another man. The sullen indifference passed away in an instant. 'Are you the father of that little girl? Oh, what a dear child she is. Is she well and happy? How I love to think of her. That's one pleasant thing I have to think of. For once I was treated like other men. Could I kiss her once I think I should feel happier.' In this hurried manner he poured out an intensity of feeling little supposed to lie in the bosom of a condemned felon.

Gordon remained with Smith, whispered to him of peace beyond the grave for the penitent, smoothed, in some degree, his passage through the dark valley, and did not return to his family until christian love could do no more for an erring brother, on whom scarcely before had the eye of love rested, whose hand had been against all men because their hands had been against him.

I have told the story more at length and interwoven some unimportant circumstances, but it is before you substantially as it was related to me. The main incidents are true, though doubtless, as the story has been handed down from generation to generation, it has been colored by the imagination. The silver tankard as an heirloom has descended in the family—the property of the daughter named Mehitable, and is now in the possession of the lady of a clergyman in Massachusetts.

What a crowd of thoughts do these incidents cause to rush in upon the mind!—How sure is the overcoming of evil with good. How truly did Jesus Christ know what is in the heart of man. How true to the best feelings of human nature are even the out-casts of society. How much of our virtue do we owe to our position among men. How inconsistent with christian love is it to put to death our brother, whose crimes arise mainly from the vices and wrong structure of society. How incessant should be our exertions to disseminate the truth, that the world may be reformed, and the law of love be substituted for the law of peace. The reader will not however, need our help to make the right use of the 'silver tankard,' by the kindness and innocence of a child.

PUT UP A PICTURE IN YOUR ROOM.

May we exhort such of our readers as have no pictures hanging in their room, to put one up immediately? we mean in their principal sitting room;—in all their rooms, if possible, but at all events, in that one. No matter how costly, or the reverse, provided they *see something in it*, and it gives them a profitable or pleasant thought. Some may allege that they have 'no taste for pictures;' but they have a taste for objects to be found in pictures,—for trees, for landscapes, for human beauty, for scenes of life; or, if not for all these, yet surely for some one of them; and it is highly useful for the human mind to give itself helps towards taking an interest in things apart from its immediate cares or desires. They serve to refresh us for their better conquest or endurance; to render sorrow unselfish; to remind us that we ourselves, or our own personal wishes, are not the only objects in the world; to instruct and elevate us, and put us in a fairer way of realizing the good opinions which we would all fain entertain of ourselves, and in some measure do; to make us compare notes with other individuals, and with nature at large, and correct our infirmities at their mirror by modesty and reflection; in short, even the admiration of a picture is a kind of religion, or additional tie on our consciences, and *rebinding* of us, (for such is the meaning of the word religion) to the greatness and goodness of nature.

Mr. Hazlitt has said somewhere, of the portrait of a beautiful female with a noble countenance, that it seems as if an unhandsome action would be impossible in its presence. It is not so much for restraint's sake, as for the sake of diffusiveness of heart, or the going out of ourselves, that we would recommend pictures; but, among other advantages, this also, of reminding us of our duties, would doubtless be one; and if reminded with charity, the effect, though perhaps small in most instances, would still be something. We have read of a Catholic money-lender, who, when he was going to cheat a customer, always drew a veil over the portrait of his favorite saint. Here was a favorite vice, far more influential than the favorite saint; and yet we are of opinion that the money-lender was better for the saint than he would have been without him. It left him faith in something; he was better for it in the intervals; he would have treated his daughter the better for it, or his servant, or his dog. There was a bit of heaven in his room,—a sunbeam to shine into a corner of his heart,—however he may heave shut the window against it, when heaven was not to look on.

The companionship of any thing greater or better than ourselves must do us good, unless we are destitute of all modesty or patience. And a picture is a companion, and the next thing to the presence of what it represents. We may live in the thick of a city, for instance, and can seldom go out, and 'feed' ourselves

With pleasure of the breathing fields;

but we can put up a picture of the fields before us, and, as we get used to it, we shall find it the next thing to seeing the fields at a distance. For every picture is a kind of window, which supplies us with a fine sight; and many a thick, unpierced wall thus lets us into the studies of the greatest men, and the most beautiful scenes of nature. By living with pictures we learn to 'read' them,—to see into every nook and corner of a landscape, and every feature of the mind; and it is impossible to be in the habit of these perusals, or even of being vaguely conscious of the presence of the good and beautiful, and considering them as belonging to us, or forming a part of our common-places, without being, at the very least, less subject to the disadvantages arising from having no such thoughts at all.

And it is so easy to square the picture to one's aspirations, or professions, or the powers of one's pocket. For, as to resolving to have no picture at all in one's room, unless we could have it costly, and finely painted, and finely framed, that would be a mistake so vulgar, that we trust no reader of any decent publication now-a-days could fall into it. The greatest knave or simpleton in England, provided he is rich, can procure one of the finest paintings in the world to-morrow, and know nothing about it when he has got it; but to feel the beauties of a work of art, or to be capable of being led to feel them, is a gift which often falls to the lot of the poorest; and this is what Raphael or Titian desired in those who looked at their pictures. All the rest is taking the clothes for the man. Now it so happens, that the cheapest engravings, though they cannot come up to the merits of the originals, often contain no mean portion or shadow of them; and when we speak of putting pictures up in a room, we use the word 'picture' in the child's sense, meaning any kind of graphic representation, oil, water-color, copper-plate, drawing, or wood-cut. And any one of these is worth putting up in your room, provided you have mind enough to get a pleasure from it. Even a frame is not necessary, if you cannot afford it. Better put up a rough, varnished engraving, than none at all,—or pin, or stick up, any engraving whatsoever, at the hazard of its growing never so dirty. You will keep it as clean as you can, and for as long a time; and as for the rest, it is better to have a good memorandum before you, and get a fresh one when you are able, than to have none at all, or even to keep it in a clean portfolio. How should you like to keep your own heart in a portfolio, or lock your friend up in another room? We are no friends to portfolios, except where they contain more prints than can be hung up. The more, in that case, the better.—*Leigh Hunt.*

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